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ASPECTICS

Gnosis of the Fourth Dimension

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Announcement:

Individuals and groups who want the experience of Aspects training, contact Zivorad Mihajlovic Slavinski at :

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Dedication

To my daughter, Ivana, for her many hours of heart-felt assistance.

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INTRODUCTION

The system described in this book, **Aspectics**, represents a new and important creative breakthrough within the area of Spiritual Technology. It developed from my experience with the systems I had previously synthesized or created: Gnostic Intensive, Excalibur 1, Excalibur 2, Golden Meditation and Creaton; on the basis of my researching of many systems of Neurolinguistic Programming, Independent Scientology and from my co-operation and exchanges of experiences with many creative researchers throughout the branches of Perennial Philosophy. While I was creating and testing the Aspectics Process through numerous experiments, as well as the previous processes, I had the undeniable feeling of being in tune with many anonymous searchers, living lonely at various planetary and cosmic points. I am much indebted to them.

In contrast to the majority of systems dealing with human consciousness, the Aspectics Process doesn't represent a complicated approach burdened with dry and difficult to understand technology, as it is a system, on one hand, which is soaked with timeless Gnosticism, and on the other with all present human tendencies to take the complex and make them simple. Aspectics, like all effective Gnostic systems, more advanced in relation to previous systems, represents a higher-level synthesis. In it, a Practitioner can notice six elements.

Working with Aspects of Personalities

The operational basis of this system is working with Aspects of personality in a goal structure and communicating with them as with the components of our Being which are gifted with greater or lesser consciousness of our own goals, of the relations with other Aspects and of wholeness of Being.

Positive direction and the value of undesirable Aspects

The next element in this new synthesis is to see our shortcomings, undesirable states, and deformations not as an enemy which has to be placed under control, defeated or forever removed from life, but as close allies who bring us priceless gifts – keys to freedom and Spiritual development. In the teaching of previous periods it is directly stipulated or silently understood that the shortcomings of personality and character, illness, deformation and undesirable states from which we suffer are our enemies. The permanent battles with them, or more precisely, with ourselves, are regarded as an eternal burden of the Human Being. In oriental teachings they are evil spirits, in Christianity demons or the parts of Satan, in psychoanalytic schools they are complexes; medieval magic and magic of the new era look upon them as evil intelligence, while humanistic psychology looks upon them as weaknesses that need to be overcome. What is common with all of them is that what they see in our undesirable Aspects, to either smaller or greater degree, are enemies or rebels in our subjective world. Aspectics moves the border of current knowledge and demolishes the staid deductions of many previous generations. By gaining new experience on the basis of new methodologies, for the first time you will see the best of friends in them, almost angels, who not only wish you well, but your best. They persistently and tirelessly push you towards the highest and most precious that a

human can experience, the alchemic integration of the Being, Void, the Spiritual essence of life, to God or Truth, to the One or Absolute, call it what you will.

Goal Structure

Knowing the laws of Goal structure, explained in detail in my book ‘Creaton’, contributed to the creation of Aspectics. For the understanding and application of the Aspectics Process it is essential to keep in mind the following two important properties of a Goal Structure: the current state of the person and the goal they are leaning towards. Until the goal is reached the person feels tension. When the Goal has been realized, the goal structure breaks down, the tension disappears, and you have a short-term feeling of relief and satisfaction, and after that the feeling of emptiness. A healthy person will then set a new goal, a new tension appears, etc. The most important thing is the realization that the attainment of a goal brings about the breakdown and disappearance of the goal structure.

Movement along the chain of higher and higher goals

In the chain technique, which is the basis of the Aspectics Process, we move along the chain of ever higher goals to the highest Goal (Megistostelos). When we observe and totally experience the first, immediate goal of the Aspect we are working with, we become capable of seeing the following, higher goal. When we feel it in totality and so exhaust its capacity, we are able to observe the next, higher goal and so onto the Highest Goal, which is always the same for all Beings and manifestations in this universe. That movement along the chain of ever higher goals allows us to observe them in a progression, all the way to the Highest Goal. It has similarities to the movement of man to the uttermost boundaries of his horizon. From his current position man’s span of vision is restricted by the line of the horizon. It is the outermost point that he can see. If man travels the space that is fenced in by the horizon so that he reaches the uttermost point he has observed, he becomes capable of seeing much more from his new position. From there he sees a new uttermost point. When he reaches it, a new space opens up and so further and further up until he reaches the point from **which he can see all**. Observing the world from that point, it becomes clear that the previous goals on the chain, each of which he had experienced as the highest, he had experienced as such due to the limitations of his perspective.

Dynamic Emptiness as the operational executor of the Aspectics Process

This brings us to the next component of Aspectics. Most systems of Oriental and Perennial philosophy talk about Emptiness or the Great Unmanifest as the pre-source of the whole manifested universe. But those teachings are always and without exception purely theoretical. Using Dynamic Emptiness as an operational factor is realized for the first time in Aspectics. You can find written sources with debates and speculations about Emptiness, but only in Aspectics you will learn how to use it in a process.

Realizing goals in the consciousness

In my previous systems I have emphasized one of the basic axioms of Perennial philosophy: the being can have experiences in socio-physical reality and experiences in its consciousness. The last component of Aspectics brings the possibility of living out

experiences in the consciousness. In the process of Aspectics man, as a psychonaut, goes through a series of realized goals in his consciousness and this way enables a speeded up evolution of the Aspect he is working with.

If a Practitioner, who knows in theory that Emptiness is the Highest Goal one can reach, tried to immediately realize in his consciousness the Highest Goal, he would actually disavow the existence of a lesser goal before him and would stay attached to that which he has suppressed, because suppression brings about the attachment of attention to what we have suppressed and its continuation. That way he would essentially experience failure. Instead of this, the Practitioner must thoroughly and emotionally enter into realizing each of the goals on the chain in turn and by this way experience them faster. Only when one of the goals is realized this way can he detach and move on to the next one. This is how he moves along the Goal Chain all the way to the Highest and Final goal, Dynamic Emptiness, and then the whole disintegrates, and with it the initial, unwanted state. Better said, the unwanted state or Aspect experiences its integration with Emptiness as the essence of Being.

After only the first application of this system, the practitioner will be convinced that Aspectics represents a creative breakthrough in conquering new areas of the great playground on which the eternal game of human existence is being played out and that, like every live Gnostic system worth mentioning, it enables the Being uninterrupted self-improvement. Its elements aren't new and they are used, with the exception of Dynamic Emptiness, in many techniques, methodological processes, and systems. Of course, their application in them differs from that which you will learn in Aspectics, because the integration of components into a new synthesis brings about change in the components themselves.

I mentioned that we come across the general basics in many systems regarding the Parts or Aspects of personality: in procedures thousands of years old such as “soul retrieval”, in exorcism, oriental and western magic, and in recent times numerous techniques within Gestalt systems, transactional analysis, and Shapiro's Ego Therapy, thereafter in the six degree reframing developed by Richard Bandler and John Grinder and especially in Roberto Assagioli's Psychosynthesis. Movement along the chain with effective states was first developed and used by Robert Dilts in the process called “The Hierarchy of Criteria”. In the same way the process “Logical Level Alignment” leads the client towards Spiritual states, thereafter those states are grounded towards active levels of existence. By way of effect, prior to The Aspects Process, there exist the procedures “The unanimous I” and ‘Essential Transformations’ of the Andreas team, and also “Personal Editing Format” that was developed by Grinder and DeLozier. These are the methods which use ‘Optimized states’ of higher neurological and psychological integrations, by which transformation of problematic or unwanted states can be realized. Valuable facts can be found from the researcher and writer A.H. Almaas, who sees the Human Being as a diamond with infinite facets which reflect the same light in various ways. Finally, practitioners of Creaton had the chance to work with Aspects of personalities within the techniques of Creaton called ‘The small I’ and ‘The large I’.

Although as the creator of my system I am probably subjective, it is my conviction that Aspectics, at this moment, is all encompassing and immeasurably more efficient in comparison to either its predecessors or contemporaries. The reasons for this are new breakthroughs that have condensed the long-term work and exhaustive experimentation with Creaton, especially in regards to goal structures and the knowledge of structural and metaphysical laws that rule the processes of human consciousness. One thing has to be clear immediately: Aspectics has not been created as just another system to alleviate unwanted states. It is primarily a system of spiritual development and integration of the Being, and the removal of unwanted states - although with Aspectics this can be achieved quicker and more efficiently than with other systems - represents only a useful by-product and possibility.

The basis of Aspectics is the knowledge that Megistostelos (or the Highest Goal in this universe) is Primordial Void which is simultaneously the cosmic matrix of all expression, and its use in processes. It is talked about in many oriental philosophical systems as all-existing; The Ain of the ancient Kabbalah, the Great Unmanifest in occultism, the Sunyata in Zen, the Tao in Taoism etc. It is a lack of understanding of this ancient mystical fact that has led the creators of previous systems to the shallowness of short-falling goals.

As an example, Psychosynthesis, Robert Assagioli's especially valuable system, stalled, unfortunately, on the second goal of the Goal Chain, during which the practitioners of that system weren't aware that such a chain structure existed. With their clients, whose first goal is power, practitioners of Psychosynthesis search for a higher goal and most often discover that it is love. Then, instead of continuing along the Goal Chain to Absolute Emptiness or the Unmanifest, they allow themselves never-ending analysis with the clients about when they wanted love and hadn't received it, who rejected them, when and where it took place and so on. Psychosynthesis reached that level 30 years ago and there it remains to this day.

Some independent researchers had an idea about the operational value of Emptiness or Nothingness, but because of their lack of knowledge about goal structures they remained in the blind alley, instead of sailing out to the endless ocean of Emptiness, to which the Goal Chain leads. As an example, Roger Blatter in the underground magazine "Creepcomm" No. 35 dated the 26th of June 1995 writes: "When man discovers that he is as he always was, That which never dies, That which is something else apart from what we observe, That which is the source of all things, Nothingness that is nothing else but living creativity, then he can...change his life and have the life he desires."

As a process of alleviating unwanted states he states the following: "Habits strongly overwhelmed by energy, such as chronic pain, will recognize by way of will that it is nothing. The unwanted state will fade or weaken for at least a moment. Continue to imagine that it is nothing until you feel relief."

Of course, a reader equipped with knowledge of my previous systems will easily see that unwanted states can be weakened, ended and suppressed this way for a short period of

time but cannot be removed, because the practitioner of this process denies the existing, and denial simply sustains the state that is being denied. It was Robert Dilts, John Grinder, DeLozier and the Andreas team who reached the furthest point. Using different processes they reached bordering states: Being, Internal peace, Love, All-is-how-it-is-supposed-to-be (“OKness”) and Oneness. They stopped short of the final solution, on the threshold of Emptiness, which is behind these spiritual states and everything manifested, which is, as I have said, The Great Unmanifest. It was an achievement to create this decisive methodological breakthrough with far-reaching consequences, which hovered for a long time in mid air. In Aspectics some truths that have been observed long ago have received new and precious qualities – operational application! My system represents a methodological grounding of that breakthrough and I am happy I have achieved it. That's how Aspectics was created, a system of Spiritual and psychological integration that, at this moment, has no comparison on our planet.

Aspectics makes possible an optimism previously not experienced: It seems unbelievable, but it is undeniable, because it is based on direct experience, that our worst characteristics and greatest shortcomings want the same as our good characteristics and qualities – a return to the Primordial True or our prehistoric Spiritual homeland, that is simultaneously our greatest Goal. Aspects do this persistently and tirelessly, sometimes dramatically and painfully. When all, absolutely all Aspects achieve their Final Goal, the integration with Emptiness or our deepest Essence, the Being will become a fully integrated entity, Oneness or All-Oneness and spiritual development on that level will be finished.

Through the Aspectics Process every practitioner will be a witness to the personality's strange alchemical transformation. Our shortcomings, weaknesses and unwanted states experience a metamorphosis and disappear into Emptiness like into a well-earned golden quiet, because they have, to our fortune, completed their noble mission that had been up until recently misunderstood.

GOAL STRUCTURE AND CHAIN TECHNIQUE

Long before it can be remembered people have tried to rid themselves of their shortcomings, to develop and speed up their Spiritual development. Many therapeutic, psychological and Gnostic methods have been created that lean towards such goals, and each day new ones are created and fine tuned. Some emphasize the effort of will in overcoming weaknesses, others try to overpower negative contents with positive ones, or the emphasis is placed on understanding problems. The representatives of the third group claim that total understanding of a problem brings about its disappearance. Often, though, often the problem is just intellectually processed and totally understood, and so doggedly continues or, after a short absence, it reappears. Some psychological systems and NLP try to use the emotional charge that exist within a topic and so re-arrange it so that it works for the client on the level of the whole. Such attempts come down to redirecting the energy concentrated in a problem, so that it serves the Client instead of working against him.

Simply said, all these methods approach the solution to the problem from the outside and lean towards infiltrating its essential content to be able to overcome it one way or another. Along the way most of these methodological procedures are burdened by their practitioner's restrictive beliefs about what forms the essence of the problem and as such these systems are based on the assumption that the main problems, for example, will disappear when the unaware sexual tensions of the client turn to awareness, or when the Client comes to face their birth trauma or when they understand their tendency towards affirmation and power, etc.

With the Aspectics Process, that is the Chain Technique we apply in it, we start from the unwanted state, weakness or shortcoming that is in us, which we treat as one of our Aspects, and we follow through with its goal direction, from the first goal to the second, from the second goal to the third, and so along the Goal Chain further within us to the final, highest goal, beyond which there is nothing – Nothingness or Absolute Emptiness, which is the cosmic matrix of the whole expressed universe and all its visible and invisible manifestations.

In the Aspectics Process we do not try to understand the problem, or to overcome it, but by the process of consciously living out realized goals on the Goal Chain we lead the Aspect to the Final Goal, when the Aspect becomes integrated into Emptiness as an essence of Being, and the Goal Chain falls apart and disappears.

The Final Goal is always of a Spiritual nature: a True State of Emptiness. The Goal chain that leads to it resembles the ancient symbol of the snake that devours its own tail, because we came into the manifested universe from Emptiness and into it we finally return. It is the alpha and omega of our existence. At the end of the Goal Chain we appear in the True State of Emptiness which is the essence of all essences, which is the ancient source of all existing and the collecting point of all manifested.

So that we can well understand what occurs in the Aspectics Process, we need to be reminded of the important characteristics of the Cycle of Realization and Goal Structure, which I explained in detail in my previous book “Creaton: Master of the Creative Game.” A total assimilation of facts regarding Goal Structure and the Cycle of Realization To be -To do -To have is needed so we can understand why the Chain Technique is effective.

Human existence in this world is expressed as a series of games. In every game, like in every creative process, man goes through the Cycle of Realization which has three elements or phases: To be (identity), To do (activity), and To have (realization). To make a shoe, one must first take on the identity of a shoe maker, then make the shoe so that one will finally have the finished product. Usually it is the second phase - to do - which is the longest. The phase To have or realization lasts the shortest amount of time, and it is accompanied with a short-lived sense of relief and feeling of fulfillment, after which there follows emptiness in the consciousness and the question – what next? What should I do now?

The most important thing is to understand that the whole Goal Structure falls apart once the Goal is achieved! I have emphasized this several times, because it is very important. By realizing the goal the game is finished, the structure disintegrates and after the emotional relief there appears a reaction which is a consequence of the emptiness man finds himself in. If a healthy individual is involved, some time after this the individual will start the next game, achieve a new goal structure, and lean towards the realization of a new goal.

In the context of this lesson, such happenings have meaningful consequences. All human leanings, all efforts, all desires, whether they appear positive or not, are directed towards that Highest Goal, although most often they do not achieve it directly, but by way of indirect goals. These indirect goals make up the chain of ever-higher goals that lead to the Highest, Spiritual Goal. When I say “All human Leanings”, I think just that. All our shortcomings, bad characteristics, unwanted states, and negative emotions lean Towards the Highest Goal – all without exception. And when we do bring them to this highest goal, which by its essence is Emptiness or Nothingness, they integrate themselves into the whole being and disappear, because the whole structure falls apart once the goal is achieved!

It is quite logical that stopping the Aspectics Process on one of the lower levels in the hierarchy of goals will bring about partial integration of the Aspect, partial disintegration of the goal structure and partial alleviation of the tension that exists in such a structure.

**ACHIEVING THE HIGHEST GOAL IS THE ONLY WAY TO BRING ABOUT
TOTAL DISINTEGRATION OF THE GOAL STRUCTURE, TOTAL
ALLEVIATION OF THE STRUCTURAL TENSION, AND TOTAL
INTEGRATION OF THE ASPECT INTO A HIGHER LEVEL SYNTHESIS.**

For a long time this was guessed at. But it was considered necessary to take a very long time, which was measured in years of laborious work, to be able to lead our

shortcomings and unwanted states to the Highest Goal and so transform and integrate them. Thanks to the Chain Technique and Aspectics Processing it is now possible to transform an individual shortcoming or unwanted state in a few minutes, occasionally a little longer than that.

DYNAMICS AND THE HIERARCHY OF GOALS

All our strivings, both good and bad characteristics, as well as neutral states, gravitate towards goals. Usually only the first, indirect goal is visible, although not in all people, because some persons on the surface seem to lead a life bereft of goals and are totally unaware of the goals that their current states have.

To understand the Chain Technique it is important to have knowledge of the hierarchy of goals. There are eight dynamic experiences that have their highest goals (see my book "*Creaton: Master of the Creative Game*"). They simultaneously represent playing fields on which the games of these dynamics are played out. The eighth and highest dynamic is Spiritual, and it is the desire to exist through God, the Absolute or Infinite, and to this all other dynamics are subjugated. All other goals of lower dynamics that a Human Being might have in this universe are also subjugated to this. A Human Being might have a variety of goals, but they are all subjugated to the Highest Goal and in the final analysis lead to its realization – connecting with Truth, Void or Emptiness, or the All-There-Is. We can represent this by way of many creeks, streams, and rivers flowing into places and the places they flow into can be regarded as their goals. But finally all these creeks, streams, and rivers flow into the ocean, which is their Megistostelos, the Highest and Final Goal.

Beyond the first, indirect goal there exists a higher goal, behind it an even higher goal, and so on. This way there exists a hierarchy of goals that man is unaware of. They are connected in a chain of goals, which we can discover to be going from lower to higher goals in the hierarchy. As we climb the vertical hierarchy of goals, they become more abstract and their numbers decrease, right up until we reach the Highest Goal, the Absolute, or as we named it in the frame of this system, Dynamic Emptiness. It is the common goal of all Aspects, all Goal Chains, and all lower hierarchical Goals.

At this point it is advisable to explain the theory about dynamics. They are motives, urges or drives of human being. There eight of them, from the most basic, first one, to the highest, eighth one:

- The **first dynamic** is the urge towards existence as one's self. In quintessence it is the urge towards self-preservation.
- The **second dynamic** is the urge towards existence as a sexual activity and survival through family, including the rearing of children.
- The **third dynamic** is the urge towards existence in groups of individuals, (school, club, society, town, nation, religious group. etc.)
- The **fourth dynamic** is the urge towards existence as mankind.
- The **fifth dynamic** is the urge towards existence of the kingdom of all living beings – vegetable, animal and similar.
- The **sixth dynamic** is the urge towards existence as the physical universe, which is composed of matter, energy, space and time.

- The **seventh dynamic** is the urge toward existence as or of spiritual being – atman, soul etc.
- The **eighth dynamic** is the urge toward existence as infinity or Supreme Being. It is also called **God dynamic**.

In the game of life usually there is no one dynamic being active exclusively; they overlap. To a great degree, Man must exhaust the lower dynamics, that is, to play out the games on those levels and realize their goals, before he can transfer his attention mainly to higher dynamics and their goals. If he is successful with the first dynamic (and that means if he has learnt life's lessons that are gained within that topic), he can go on to the next. If he does not follow the ladder of greater causability and responsibility, man will have a lot more difficulty than is necessary and will probably encounter failure. For example, if he wants only mystical states of consciousness, neglecting everything else, he will almost surely encounter chaos in all the lower dynamics (misunderstanding with the family and the environment, resentment, disappointment, and conflict), which will cause doubt and the constant question: "What is bad about me when I desire truth and only truth, and yet things like this always happen to me?"

Serious failures with dynamics bring opposite compensation. Failure in the first dynamic brings about the extreme focus of awareness on the eighth. The individual lives of religious fanatics are extremely poor, almost empty. They in fact don't have one.

Failure in the second dynamic brings about the direction of awareness exclusively towards the seventh. The family life and sexual relationships of mystics and immature and unbalanced artists are mainly chaotic, or do not exist.

Failure in the third dynamic brings about exaggerated awareness towards the sixth, the physical universe. This is easily noticed. The inability of a person to establish relationships of humaneness and love within groups he/she belongs to brings about an obsession towards material goods, time, energy, and similar things that represent components of the material universe.

Failure in the fourth dynamic (humankind, the whole human species) brings about the dedication of exaggerated awareness towards the fifth dynamic. It is noticeable that people who love their house pets too much, and subordinate everything to them, have a bad opinion about people and mainly hate them.

The common attainment of experience in life is extensive and is made up of living out experiences in the physical and social world. Contrary to that, a man who has embarked on the Spiritual Path has entered the highest goal structure and leans towards the Highest Goal, and does so quicker, using a shortened procedure, so that his evolution over time is compounded. It unravels through processes that to a great degree are played out in the consciousness: entering experiences, identification with them and the realization of their goals, or duplicating decisions and their unmaking. For example, in the Method 1 of the Excalibur system, a man can re-live the feeling of fear over a period of twenty minutes,

exhausting all its capacity, and so discreate this fear that has lasted for years and which might have lasted until the end of his life.

Within the movement towards goals of ever-higher dynamics there comes about the expansion of the I. The beginning of that process is the Gnosis “Who am I?” and at that moment man has the impression that everything has been solved, that all goals have been realized. They are to a great degree in the first dynamic, the dynamic of living out the I. But in the Spiritual perspective there quickly appear higher and more distant goals that include Other Human Beings, at first members of the family or people to whom there is an emotional bond, and to broader groups after that, and to a greater degree he finds himself in them. Those higher goals cannot be realized from the I-and-only-I viewpoint.

Even so, the I-and-only-I viewpoint is much broader than man initially thought, because he has suppressed and seemingly forgotten many of its parts. They make an appearance all the time, doggedly reminding him of themselves in different and often unpleasant ways: nervousness, depression, the feeling of worthlessness and agitation, anger at oneself and others, illness, etc. All those manifestations are nothing else but persistent demands of our suppressed Parts or Aspects to connect and become One with Truth or Emptiness as the Highest Goal.

THE OTHER SIDE OF THE RAINBOW: DYNAMIC EMPTINESS

Deep enlightenment brings us to the realization that the foundation of all manifestations and their highest goal is Emptiness – from which all things rise and eternally return. It is the alpha and omega, the beginning and end, the cradle and grave of all that has existed, that exists or will ever exist. It is the highest Truth about our Being, the essence of our essence. In various mystic, Spiritual, and philosophical systems different terms are used for Emptiness, but the attitudes towards emptiness overlap to a great degree.

- In Hinduism it is **Brahma**.
- In Taoism Emptiness is **Tao**.
- In Buddhism, and its offshoots Zen and Chan, the term **Sunyata** is used.
- Classical Kabbalah uses the term **Ain** (Nothing or Nothingness).
- Contemporary occultists mention Emptiness as the **Great Unmanifested**.
- Ron Hubbard introduced the term **Static** in Scientology.
- Some Occultists and Mystics identify Emptiness as **God**.

Within the framework of Aspectics I will use the term **Emptiness**, or more specifically **Dynamic Emptiness**, and alternately I will use some of the aforementioned terms.

In relation to emphasizing the equality of Emptiness and God it is interesting to note Kabbalistic Numerical Analysis which Alistair Crowley mentions in his diary: “*In the Hebrew Al and La are Kabbalistically identical in terms of their numerical value - 31. Al means God, and La means ‘no’. God is No or Nothing. This isn’t a negation of God’s existence; it simply means that He is nothing that the human spirit can comprehend.*”

In classical Buddhism, Zen and Chan, it is, as I mentioned earlier, called Sunyata, and the essence of enlightenment is realizing the state of consciousness in which it is reflected in everything. It is alive, bereft of mass, position in space, exempt from individuality and personality. It is the matrix of all manifestations. In relation to Sunyata two levels of enlightenment are differentiated. The level of consciousness in which the world of Emptiness is still reflected as being different from the expressed world – the world of form and creation – is called the “weak Kensho state”. The higher level of enlightenment is achieved when they are inseparable, experienced as one, without difference. Emptiness is positive and alive, like an ocean that is the source and base of all ephemeral waves that rise from it and which are inseparable from it, even though each wave has its individual, short-termed existence.

Practitioners on the lower level of enlightenment experience the world of expression and Emptiness as separate. That duality is illusionary and it is only after deeper levels of Direct Experience of Truth that it disappears and that One reflects in everything. Phillip Kapleau brings to light the One-ness of Emptiness and the expressed world with the following comparison. “Let’s assume you are a tradesman who makes things from silver and that you wish to make a small figurine of Buddha. When you melt the silver it

transforms into a liquid state, and the silver practically has infinite possibilities to be shaped into any object – that is Emptiness, formlessness. When you pour the melted metal into a mold and it hardens – that is the expressed world, the world of form. Let's assume that you aren't satisfied with the shape of your Buddha figurine and that from the same silver you wish to make something else. You will melt the figurine and the silver will return to a shapeless form or Emptiness. In terms of its essence this Emptiness does not differ from form."

Modern Kabbalists have an almost identical opinion about the essential properties of Emptiness as the basic expression of the world. Gareth Knight, writing about Emptiness or the unexpressed says: "*Prior to the first expression there existed the unexpressed, through which the condensing veils of Negative existence there finally seeps out the first expressed point, the Kether, the first expression of the manifested universe.*

"The unexpressed is that what it is, before anything else existed and to which everything that exists will return. It is the Alpha and Omega, the Beginning and End. It isn't a thing that can be explained, because it is beyond the scope of rational spirit. It is a phenomenon that contradicts reason, because it is above reason."

"It is also the germ of the Cosmic egg from which those things created appear. It is a state in which opposites reconcile. It is the perfect beginning, because the polarities have not yet separated, and the perfect ending, because the polarities have again joined into a whole. It is simultaneously the first germ and the final synthesis of all created."

Although Emptiness can't be authentically described but only experienced, Dion Fortune tries to describe it with these words: "*The unmanifested is pure existence. We cannot say that it Isn't. Although Unmanifested, it Is. It is the source from which all things originate. IT is the only 'Reality'. It is the only essence. It is the only stability; all else is an occurrence and development. Of the unexpressed we can only say 'IT IS'. It is the verb 'to be' returned upon itself (existence exists!). It is the state of a clear 'Being', without properties and without a past. All we can say about It is that it isn't anything we know, because for us to learn anything it must be expressed, and if it is expressed, it isn't Unexpressed. The Unexpressed is the Great Negation; at the same time It is a limitless potential that has not occurred. It can best be represented by interstellar space.*"

And to describe to practitioners the process in which the Great Unexpressed (Ain) appears as the first expressed (Kether), from her book "Mystical Kabbalah" she advises the following description: "*If a person had the chance to observe how a solution, heated up to the boiling point, cools and crystallizes, he has been able to see a very useful symbolism of the Kether. Fill a dish with boiling water and in it dissolve as much sugar as can be dissolved and when the solution starts to cool, observe how sugar crystals start to appear. When you truly do this, not just read about it, you will be able to think about the First Expressions that appears in existence from the Primordial Unexpressed. The liquid is transparent and without form, but the change occurs inside it, and the crystals, firm, visible and of quite specific form, start to appear. In the same way we can think*

about the changes in the Eternal Light of Nothingness and the crystallization of Kether from it.”

From this and other similar attitudes it follows that Emptiness is not empty in the absolute sense of the meaning, it is like all the words of human language a relative concept, because whenever we use the term Emptiness the question is asked “emptiness from what?” To quote Hui Neng, the Sixth Patriarch, “*When I talk about Emptiness, don’t take the wrong meaning that I am talking about nothing...The Eternal emptiness of the universe contains in itself an infinite number of forms, like the sun, moon, and stars, just like words...worlds of the heavenly and of hell, of oceans and mountains...Emptiness contains all of that, and all of that contains the emptiness of our Being.*”

Emptiness is the dynamic basis of all that exists. All Phenomena are in essence empty and are bereft of substance in a sense that they are only temporary expressions in a series of infinite transformations. Although Emptiness is without form it gives form to everything. Realizing this un-reality of the expressed world by way of direct experience means in essence the removal of duplicity, division and opposition.

Dynamic Emptiness hints at the unsubstantial nature of the expressed world of phenomena, as well as the inter-relation of all beings and things. With that in mind Anagarika Govinda suggests the term “**Transparency**”, because that term avoids the traps of pure negation which terms like “nothingness” and “nothing” impose. Tibetan yoga usually compares Emptiness with space, because it contains all things and occurrences, while it is simultaneously contained in all of them. Considering that Emptiness can’t be described or defined, but only experienced directly, in esoteric systems there is a tendency to use symbols to indirectly express the unspeakable. One of the key symbols of Western hermetic tradition, the Holy Grail, is a totally clear symbol of Emptiness. It is talked about as though a gateway to Heaven or a point of contact with supernatural and Spiritual worlds, that allows direct understanding of the Divine. The Grail, as an empty holy vessel, is a universal symbol of power and a source of miracles. Such vessels, like the female principle of the cosmos, are found in Vedic Egyptian and Celtic mythology. In many mystical traditions the Grail is the cup of inspiration, rebirth and regeneration. A perfect parallel to the Grail in Alchemic tradition is the Stone of Wisdom or Elixir, whose realization means connecting with God.

As though anticipating the use of the Grail, Carl Gustav Jung wrote that the Holy Grail is a living symbol present in our time. The search for the Grail is a search for Truth and Self. In the context of Aspectics Jung’s opinion is meaningful – the search for the Grail represents a metaphor; a journey whose goal is to regenerate the barren earth, that is to re-establish the wholeness of Being.

For a moment we will stay on Dynamic Emptiness as the final goal of all of our leanings and expressions, without pretension on philosophical speculation, and the temptations of such an approach are great. I was interested in the essential consequences of conscious arrival into that state by way of identification, which in my system has no depth, nor

consequences as it does in Zen, Chan or classical Buddhism, where some thinkers differentiate between 17 or 18 types of Sunyata (starting with “Empty Emptiness of oneself to “Great Emptiness” and “Absolute Emptiness”).

The Emptiness we lean towards as a final goal doesn’t have a negative meaning, but is a liberation from interference and restrictions, a state of spontaneous receptiveness in which we open up in the deepest reality. Emptiness as the Megistostelos, the Highest Goal on every Goal Chain, is not a term of nihilistic philosophy; it is an exhaustion of conceptual thinking and of opposite, co-operatively exclusive polarities, and, simultaneously, the acceptance of higher and immeasurable reality that is impossible to define, and which is possible to experience only in the state of Gnosis.

For Emptiness in that sense some Practitioners use the term “The Emptiness of Abundance”, because it is all-enveloping and all-generating Emptiness. In a metaphysical sense it is the primordial basis of all existing, the birth matrix of all expression. Therefore maybe the closest to the Truth is the following definition of Dynamic Emptiness, which I maintained while working with Aspects processes: Dynamic Emptiness is the absence of concepts, ideas and matter, simultaneously the beginning and end of all that exists. If we wish to experience Emptiness, instead of experiencing it as a relative term, we must by way of the Chain Technique go through the process of creating, dis-creating and new synthesis. Consciously creating and dis-creating experiences of goals on the Chain, moving in both directions, we will become aware that all experiences in essence are Emptiness. Completing one simple process after another, Aspect by Aspect, finally we will absorb all in essence our Being, which is Emptiness.

The word “matter” derives from the Latin word “Mater”, mother. The expressed material world represents the mother, the unexpressed is the Father. For an unenlightened person this duality imposes the tyranny of division. During the process, when we go down the Chain with the Emptiness we have previously achieved and it soaks the expressed world, we say that the Mystical wedding of Father and Mother has come, and that the tyranny of the duality has ended for a short time. In it there is no obsession with the manifestations of the material world, nor from the other side, obsessive attempts as a Spiritual Being to pull our self out of it, because in it dawns the awareness of the One and undividable.

Why is the state that we operate with called Dynamic Emptiness? Because we identify with it and then use it to move along the Goal Chain. An apparent contradiction exists in our approach, because Dynamic Emptiness is by its nature Static, Brahma, or the all-present basis of all that exists in the expressed universe and our own deepest essence. How then can we use it?

Some think it is impossible. One known occultist, in a letter that he sent me, proposed that it is impossible to use Emptiness, because it is the deepest essence of our being, in it there exists no duality – the one who would use it and that which would be used, because both are Emptiness: *“It is difficult to answer your question, because man can’t ‘use’ Emptiness; man IS EMPTINESS. If you treat Emptiness as something you can use,*

then you turn it into an object, and it can never be that. IT is 'I', the one and only Subject, clear consciousness. This consciousness isn't a thing and is impossible to turn it into an object, even in the form of Emptiness..."

In an absolute sense this is correct. However, that the possibility exists, because we don't use the deepest level of Emptiness (remember Zen Masters tell us there are 18 levels of It). That Dynamic Emptiness can be used as the key element in the process of integrating detached Aspects into the whole Being, is shown clearly in the Aspectics Process. When moving up the Goal Chain one of our Aspects is brought to Emptiness as its final goal, the Goal chain falls apart, and the Aspect reintegrates into Emptiness from which it was once detached. Identifying with Emptiness, man becomes aware of his own essence from which he had detached himself long ago. In that short period of identification with Emptiness it is as though he has been radiated through with that awareness about it as his own essential nature and that radiation lasts a while longer. When he returns directly down the Chain radiated like that (all throughout, he travels along his consciousness), he becomes aware in a far more complete way of the manner of disintegration of indirect goals, or their change, and the creation of higher synthesis.

The question that is asked, is the arrival into the state of Emptiness by its nature Gnosis or Direct Experience of Truth? OR is it a dramatic phenomenon, Abraham Maslow's Peak Experience, or something else. This is particularly important for people who have participated in varying Gnostic Intensives, and often experienced, that through communication the consciousness empties itself of mental mass, that is, of content, and that in one particular moment they enter a state of empty consciousness. Simultaneously, they were instructed by the Master that the state of empty consciousness isn't Gnosis, but that it is a state most favorable to experiencing Gnosis.

With less experienced Practitioners the state of Emptiness achieved through the Aspectics Process is occasionally identical to the Direct Experience of Truth reached by way of meditation or the Gnostic Intensive. Sometimes it has the properties of the Peak Experience that Maslow mentions. Most often it is a process of quiet integration of the separated Aspect of the Being, that is solving the goal structure which falls apart upon the realization of the goal. With people who are in a stable state of consciousness, Meuna, arrival into Emptiness, brings about further expansion of consciousness. They can't have the classical experience of Gnosis that they had earlier during Intensities, because they ARE always in that experience. I have fundamentally dealt with this question under the heading "The Experience of Gnosis and the Aspectics".

On the macro plane, observing the whole history of Atman, the achievement of the Highest Goal is the end of its evolution and leaving this manifested universe. On the micro plane, each of our aspects has its Spiritual evolution and it eternally gravitates to its highest goal, and that is to connect with the Emptiness of the micro cosmos or Human Being. The Kabbalist William Grey, as though knowing about some form of this achievement, he wrote in his book "*The Ladder of Light*": "*Understanding only a part of the true meaning of Nothingness (Ain) means arriving into a new existence*". And further: "*If its 'I', (ANI) could become its 'Not-I', (AIN) it would be ALL. Once Ain and*

Ani equate, we are truly fulfilled. Material man spends life after life grabbing lumps of matter like babies grab sand or mud, thinking they are so much bigger and more important because of such temporal acquisitions. The Enlightened Initiate recognizes the supreme importance of acquiring NOTHING in the true sense of its meaning and devotes living-time to this vital task.”

“Until we learn how to estimate and appreciate the Nil-Concept at its true worth, and discover how to live through it, we shall not make our best progress on the Path. This is really the main difference between Eastern and Western philosophical outlooks. Eastern Systems have realized the importance of the Nil-Concept, and few Western ones have made a great deal of it, except to muddle its meaning beyond hope of comprehension or approach. The Qabalah accords it pride of place over the whole of Life, and having done so, leaves further investigation to individual initiates. All must find Nil their own way.”

My way, at this moment, is through the Aspectics Process, but many stories and similar metaphors in Mystic traditions of the East mention individuals who knew the useful value of Emptiness.

One old story talks about a kingdom that suffered much ill fortune, so that people started to believe that nothing would save it except the greatest sacrifice which would have to be delivered to God in the kingdom’s main temple. Wealthy people brought gold, and even human sacrifices, but it was all in vein. Finally an old, blind beggar crawled up to the temple’s entrance and lifting up his empty hands in the form of a cup, he began to pray: “*Oh, Almighty, I can only offer you nothing. Take nothing, because it is all I have!*” This prayer was heard and the ill fortune stopped. The meaning of this story is about the highest value of Emptiness.

Another story flows like this: once there was a thief who stole a gem from an icon in a holy place. The priests, the keepers of the temple, were very unhappy, but the head of their order said; “The foolish thief took only that which will cause trouble and crime everywhere because of human craziness. He didn’t take our greatest treasure, because who can steal total Emptiness? You are bigger thieves than he who only stole a gem, because without justification you have denounced our greatest, most priceless treasure!”

Approaching Emptiness from another point of view, we can say that its value is in it being a psychological middle or a precise zero-point between the polarities. It is absolute stillness within movement. It is the essence of God and the Human Being. Trying to describe it, we are only playing with words. Who has ever managed to describe the smell of a rose or the sound of a trumpet? As it is written in the holy Chinese text: “Tao cannot be described by words. If we describe it, then it isn’t Tao”. Words have a meaning insomuch as they can encourage an individual to search for such experiences on their own, and if this is achieved, a certain miracle truly occurs.

William Gray further says about Emptiness: ‘*The trend in our civilization makes us treat Nothing in the wrong way and because of this we have to change our stance towards it.*

We discount Nothing at our own cost, because it is a Universal element, the highest Thought and the singular source of all energy. Once we achieve a high enough Spiritual status to be able to direct energy from Emptiness, we become ‘the image of Gods’. When we can see Nothing in everything, everything becomes possible to us.”

It can be said: man can't be aware of nothing, only of something. Therefore we must become No one, conscious by way of Nothing and through Nothing. It is like light without the sense of sight. All spiritual systems search for methods of achieving Emptiness. From the simplest methods of emptying consciousness to the most sophisticated rituals of cleansing psychological spaces, all schools of Perennial philosophy lean towards Emptiness, no matter what name they use for this Highest State.

L. K. Beckett in his work '*Thoughts about Emptiness and modern Physics*' writes: "*All the greatest Mystics from the past, who have reached a level at which they became conscious that ‘God’ (Shiva or Allah) is a human thought based on the idea of some sort of Superbeing, created in the form of man, realized in moments of the deepest insight that behind every appearance there exists a state that can’t be understood in any other way than ‘Nothing’ or ‘Emptiness’.*

In "*Kata Upanishad*", one of the oldest texts of the human race, it is written: "On the other side of senses there exist objects; on the other side of objects exists the spirit; on the other side of spirit the mind; on the other side of the mind the Great Atman; on the other side of the Great Atman there exists nothing, that is the end, the Final Goal."

Lao Tzu in "*Tao Te Ching*" writes: "*All under the cap of heaven develops from that which is. That which is develops from that which isn’t.*"

In Taoism, Emptiness is Tao - a living vessel from which in every moment all that exists comes out and into which it returns. Talking about Emptiness in the Taoist sense, Lillian Silburn writes: "*It isn’t empty, and then again in it there is nothing, in a sense that in its truthful undissolved state it tirelessly sucks in differences and characteristics. In it pleasures and pain fade like snowflakes that float on the sea and melt in it, leaving no trace.*"

Emptiness, Nil, Static, is the only thing true, eternal existence. All else is an equilibrium of apparent values in an equation that finally comes to nil. Such a thought is alien, previously frightening to the western mind. However, there is nothing that should frighten us in Emptiness. It is not darkness, unconscious, forgotten and dead. IT is total consciousness. It is I, it is You, it is Us, it is all that exists. In it all is possible. It is the source of infinite possibilities of expression. From it comes our particularity, our individual, and all its experience. When we return to it there is no loss of individuality, although the I disappears, because Emptiness is total individuality. And totally all else.

INVESTING ATTENTION AND ITS RELEASE

Psychological energy is made up of units of attention. Spiritual followers of the new generation call them differently, but until now not one single term has been established. Some Independent Scientologists call them "Theta particles" or "Theta Quants". It seems that the term "psychotrons" suits them most.

Psychotrons or units of attention are minute particles of Spiritual mass or psychic energy. Their existence can be demonstrated with an Electrometer (Emeter) that is used for Auditing. If we ask the subject to focus their attention on some object or even on to a part of empty space, the Electrometer will display a reaction. On whichever object the Subject focuses its attention, it energizes it with an energetic flow that is made up of psychotrons. Attention, looked at as energy, is nothing else but the flow of these particles or psychotrons.

The Atman, or True Being, is capable of registering its previously invested particles wherever they are, irrespective of time and space, since it doesn't have a position in space, but only occupies differing points of view and so gives the impression that it is moving. Every psychotron, despite being minute, contains the imprint of the Atman's decisions and the emotions it mobilized when it was created in time, that is when it was directed towards a particular goal. During its evolution the Atman will sooner or later direct itself on to it and discreate it. During processing the Atman registers the concentration of its psychotrons within experiences that have occurred many trillions of years ago and in galaxies millions of light-years away from the Earth. That's how we come to observe and uncover the subtle connections of the Being with many worlds, strange dreams and mysterious sparks that allude to contacts with some Higher Consciousness, the overlapping of the living with the un-living, the past with the present and future. This way the Atman discreates its experiences in which it is partly imprisoned, and these are unwanted stances, feelings, body sensations or pain. When the Emeter is used during processes, it reacts like a Geiger counter reacts to radioactivity: it shows where the client focuses to find a concentration of attention particles, confronts them, and the unpleasant experience fades into Emptiness. That's how it gradually breaks down and overthrows its charged burden, empties itself more of deposits and the shell, more and more what it is, clear consciousness without limits, characteristics and content.

Everyday life, looked at it as energy, constantly directs and invests attention to different parts of the subjective universe: in material objects, other persons, ones own plans, conflicts, feelings of love, criticism, etc. All these psychological investments, that form concentrations of psychotrons, serve as mediums that shape the individual's subjective universe and allows orientation in it. Ron Hubbard named them "anchor points", and that term has been taken over from him by the practitioners of NLP. Just as an anchor gives stability to a stationary boat, so too psychological anchors give a person stability in their world. It is exactly because of this that I insist that Practitioners of Excalibur-1 and Excalibur-2 maintain coordination between creating and discreating experiences and states, because too much discreating causes the points of orientation to disappear and due to that more difficult orientation in time and space, which is expressed in the form of

absent-mindedness, forgetting facts, mixing up our intentions with what we have really done and other similar things. All the other systems that make it possible to dis-create quickly have the same problem.

People take their psychological anchor points for granted, not thinking too much about them. They are things like work, their parents, love or marital partner, children, home, nationality, food, music and books they like, the knowledge that the earth is round, that it is cold in winter and hot in summer, that we will burn our hands in a fire, and other similar things. That they are truly anchor points is shown when they are suddenly lost – the breakdown of a marriage or the loss of a close relative causes the collapse of the subjective universe and great effort is required to sustain it.

Man's attention, that is, his psychological energy, is blocked against his will in unfinished activities, disrupted or incomplete communications, traumas, questions to which he has received no answer and a multitude of suppressed contents. In every one of these situations the person has established a goal structure that is always accompanied by structural tension. Since it is the case that the goal has not been reached, the goal structure is maintained and with it the tension that comes with it. It is essential to block a certain amount of psychological energy in it. Because of this, it is essential in Spiritual development to free the attention, that is to finish the games we had started and left incomplete. There are specific techniques by which this can be achieved, like the Formula for the relief of tension in the "*Creaton*" system, but the majority of activities in Gnostic processing do that indirectly. The Aspectics Process is one of these indirect ways.

PREPARATION FOR THE CHAIN TECHNIQUE

Practice has shown that some people are able to work with their Aspects without any difficulty. Such people experience themselves as a set of characteristics, Parts, or Aspects, and in communicating with them experience as a new but logical process. There are also people who initially have difficulties with such an approach to their personality. They are mainly intellectually inclined persons who find themselves held back, illogical, and without a sense of reality. To alleviate such difficulties we use a number of exercises. These give reality to the communication with the Aspects for those who might have problems with this, while those who do not have such difficulties will not be harmed by them. These exercises require little time and are simple and easy to work with.

The foundation for the introductory exercises is the ability to feel the polarity of feelings and the ability of alternating identification and dis-identification, so that people who have gone through the Excalibur and Creaton systems will have a feeling of Déjà vu.

The First Exercise

Imagine that you are a large, ripe sunflower. Feel how the rays of sunlight fall onto your head and body, so that you feel the warmth. There is a drought, and the earth from which you are growing is dry, cracked, devoid of water. Identify with the sunflower, feel as it feels. You feel strong thirst. Then you hear footsteps. A person is approaching you. It is all the same whether you know this person or not. This person is carrying a large vessel full of fresh, cool water. He begins to pour the water onto your roots. You feel a great sense of pleasure and refreshment when the water begins to climb up through your body and consumes it in pleasant refreshment. You feel gratefulness towards the person and you silently give thanks: 'Thank you for the water!"

The Second Exercise

Relax as best as you can. Let the process last twenty to thirty seconds. Then you begin to travel along your body with concentrated awareness, beginning with the top of your head, then downwards, all the way to the soles of your feet. While you move with your body, stop at all those places where anything might be brought to your attention: pain, itching, tension, palpitations in the tissue, tingling, anything. When you come upon such an area, first try to sense it well, and then instigate communication with it. Ask it, as though it is a separate being, what is happening with it? Do this nonchalantly, without straining or giving much importance to the answer. **Accept the initial answer** you receive, irrespective of the form in which it comes: as a thought, a telepathic message, a voice coming from the area you are addressing, or a general feeling or intuitive impression. As soon as you receive the answer, irrespective of how weak or vague it might be, tell this Area 'thank you', and then continue with the search. If from any Area you don't receive an answer within ten seconds, accept that it does not want to answer, and confirm: "*Good, you don't wish to answer. It's all right, I'll go on*", and then

continue to stroll along your body to the next Area where you feel something. If an Area of your body feels altogether good, ask it the reason for the good feeling and thank it for the answer. When you complete this process at the soles of your feet, this exercise is finished.

The Third Exercise

1. Close your eyes and relax as much as possible. Create a feeling that you are sinking deep within yourself, as though you are lowering yourself within. In that lowering, come before a dark wooden door with a light metal lock. Visualize the door as vividly as you can. Pay attention to the material from which the door is made – the color and appearance of the door. Imagine that all the Aspects of your personality live in a room behind the door – from the most important to the most diminutive.
2. Open the door and let some of the main Aspects come out before you, those you are aware exist in you. Observe them neutrally for thirty seconds in the role of an objective observer.
3. Concentrate your attention on the Aspect which you find the most interesting or important in the group. Address it, asking it what it wants and why? Thank it for the answer.
4. Now change your point of view, identify with the Aspect, feel in wholeness how it feels and what it wants. Ask yourself (you are now this Aspect): "*What do I desire and why?*"
5. Return to your initial position, now you are the original You again. For a moment, carefully observe the Aspect and ask yourself: '*What kind of a life would I have, if I was continuously this Aspect? Would its goal satisfy me?*'
6. Address the Aspect with the words: '*I will help you realize your goal!*' Carefully observe how it experiences your statement. Feel within yourself the readiness to help it and imagine, with satisfaction, that it surely can't guess that its real, highest and final goal is more worthy than what it believes it to be.

The Fourth Exercise

1. Draw a large circle on a piece of paper, and in its center another very small circle - about one centimeter in radius. Partition the larger circle so that it appears like a big cake with pieces cut out ready to be served. The circle in the center represents you as a neutral observer, and the pieces of cake are spheres in which your particular Aspects abide. Spend some time thinking about the main Aspects, those which most often attract your sight and grab your attention or irritate you the most.

2. Close your eyes and direct your attention onto one of your Aspects. Using your imagination create a visual representation of that Aspect which will express the essence and characteristics of the Aspect. The visual representation of the Aspect may have the form of a grown-up human being, a child or an animal; it may be a geometrical shape, a cloud or anything else. In the case of the image spontaneously presenting itself, accept it, do not change it. Observe it for some time (20-30 seconds, or longer if you wish), then draw it in one of the segments of the circle. The drawing must be simple, 'child-like', and communicate that which appeared in your consciousness. Do the same with the other segments, one after the other. There is no need for more than 6-8 of them - next time you may place other Aspects in the circle. One segment shall remain vacant, so that it symbolizes the possibility of having other Aspects appear in your field of consciousness. The little circle in the middle of the larger circle you will always leave empty, because it represents your being - as a neutral observer of happenings in your field of consciousness.
3. If you are incapable of creating an image which represents an Aspect, know that you are not compelled to have such an image. If instead of a visual representation you have a feeling develop, simply use a color (use a colored pencil) and color in an indefinite patch within a segment. It will represent the feeling.
4. Now imagine that you are in the center circle as an observer, and that the Aspects are addressing each other, communicating, etc. Listen and observe their relations. Which of them are in conflict, and which are close? Is any Aspect dominating or putting in an effort to occupy the central position in your consciousness? Is any one of them retreating from the others? Maybe you recognize some models of behavior in your everyday life?
5. Identify with one of the Aspects, feel what it feels and what it really wants. From this point of view observe some of the other Aspects and yourself together as a whole in the center of your consciousness. Then return to the center of the circle, again assuming the stance of a neutral observer. Repeat the process, identifying with another Aspect and, if you wish, with all the other Aspects in the circle. The goal of these exercises is for you (if working alone) or your client (if you are taking the person through it), to prepare for the communication with the Aspects without including critical consciousness, thinking about whether this is possible and other similar judgements. Intellectually inclined people tend to get the thought that this is empty game play. However, images, feelings and body sensations are the language of the subconscious. Not only children's games, but the games of adults, too are accepted as an effective way of dealing with very real problems. Using images, feelings, body sensations, and intuition, we establish a two way communication with our subconscious and make the application of the Aspectics Process possible, which gives unexpected results towards the coordination of the personality as much as to the speeding up of their Spiritual evolution.

The Fifth Exercise

People usually have no difficulty to create a desired situation in their imagination. However, to prevent even such a difficulty, the Practitioner must take the Client through a number of exercises that are similar to the exercises that create a polarity of reality from the introductory part of my book *Excalibur*. The client has to alternately identify with the situations created in their imagination. During this you lead the client from one situation to its opposite, from the first to the last.

“In your imagination create a situation in which...”

- you feel good
- you feel bad
- everything is clear to you
- you're confused
- you're happy
- you're unhappy
- you're totally serene
- you're agitated.

Usually 4 to 5 alternative realities are enough. After you have completed these exercises (and it doesn't take long), you are ready to apply the Chain Technique while working with your Aspects or with your Partner.

THE ASPECTICS PROCESS AND THE CHAIN TECHNIQUE

It is necessary to define some terms at the beginning.

The Aspectics Process is a wider concept in comparison to the Chain Technique. The Aspectics Process contains introductory exercises, the Chain Technique itself, returning movement down the Goal Chain with the awareness of Dynamic Emptiness as the essential characteristic of our Being, applied to numerous topics.

The Chain Technique makes up the core of the Aspectics Process. It is a technical procedure of movement along the Goal Chain, starting with the behavior or manifestation of some Aspect which we want to transform, that is to integrate into the whole of our Being, ending with the final Spiritual Goal, Dynamic Emptiness. When we arrive at the final goal the whole Chain of Goals as well as the starting manifestation disappear, because they have become integrated into Emptiness as the essence of our Being.

The first phase of the Aspectics Process is the understanding that the Aspects of our personality we are working with are unconscious creations. We are usually able to clearly describe our problems and say a lot about them, but even after such description and understanding they tend to sustain themselves. Many of our decisions, that we have made as conscious and understanding Beings, are often short-lived. The reason is because the conscious instance of our personality is by its power inferior in relation to the subconscious Aspects, whose effects manifest themselves automatically, from a deeper and stronger level. We know little about them, except that we can observe their effect in the form of unwanted manifestations.

The first phase of the Aspectics Process is making contact and communicating with our Aspects. That's why we do preparation exercises to get used to such an approach. Then we move onto working with a particular Aspect that brings into motion some form of behavior or manifestation. There is no objective proof that there are such separated parts or Aspects that manifest themselves through various forms of behavior, but it has shown itself useful to approach the whole process in such a manner. When we have mixed or contrary feelings about a thing, it means that our Aspect wants one thing or one type of behavior, and another part of our personality wants something else. As an example, one of the Aspects of a parent has a strong need to accept their child's misbehavior with understanding, while another Aspect has a strong need to shout at the child or punish it. However strange it seems, **both these Aspects, in the end, want the same: the experience of Emptiness that make the parent a whole person.**

While working with one of my clients I applied the Aspectics Process to such an Aspect of his behavior, which he had named "a lack of tolerance towards children". Although he liked his children very much, he was often intolerant and manifested aggression towards some facets of their behavior, after which he would have a guilty conscience about not being the type of father he thought he should be. The process went like this:

The first goal of his Aspect, which he discovered on the Goal Chain, was: ‘That my children become good people’. The next goal was “That I become calm”, then “Freedom from trouble”, then “That everything becomes clear” followed by “Enlightenment” and the penultimate goal, prior to the True State of Emptiness, was “To be One with God”. Beyond that there was nothing, that is there was the final goal – Emptiness or Nothingness. At that point of the Aspectics Process the client discovered what the Aspect he was working with really wanted more than anything else: the experience of Emptiness as the highest essence of his Being, the connection with it, losing itself in it. That Spiritual goal appears to have no connection with the unwanted state from which the Client started out – intolerance towards children – but it doggedly persisted exactly because there was such a high goal at the end of the Goal Chain, the Eternal Spiritual Ocean. When during the second part of the Aspectics process, with a feeling of Dynamic Emptiness in him, he started moving in the opposite direction, down the Goal Chain, from the Experience of Emptiness to the shortcoming (Aspect) he had started with, all previous goals in the Chain either fell apart or complemented themselves with Dynamic Emptiness, and the intolerance towards children dissipated like an unreal fog. He couldn’t believe that he had ever had that feeling.

Although I couldn’t find any source that would allude to the operational application of Dynamic Emptiness in the manner I use it in Aspectics, there are a lot of dispersed facts that theoretically allude to the effect of Emptiness on the structure of the personality and the integration of the Being. Lillian Silburn in her article “*Emptiness, Nothingness, the Abyss*” writes about the Emptiness experienced in Buddhism after many years of demanding practice:

“As soon as we empty cavernous thoughts and imaginings, the divine essence is shown to us;... too delicate to be told apart it leaves the impression of a strange emptiness; then, recognized, becomes fullness; it forcefully creates drunkenness, excitement, to be spellbound. But one after the other, all states that have initially flashed in their fullness, beyond expectation, show themselves as emptiness.”

“...It is exactly this emptiness that not only allows enlightenment and opens the way towards fullness, but also plays a part in the radical and progressive transformation of the whole personality. Here and only here everything dissipates, everything changes, new germs take root, grow, and blossom. Emptiness and subtlety deepen simultaneously.”

“Thought is encompassed right at the beginning; bias, delusions, restrictions are lost, jagged, unique visions of man and the cosmos break through to the surface, clearly shown, bringing an end to claustrophobia and confusion. Later on, even this knowledge, altogether intuitive but still dually polarized, will wipe itself out when its time comes, before the clear discovery of Self which fulfills the spirit more than any other knowledge.” “On the plane of the heart, feelings and intuition become more delicate, feelings are settled; intense passion, jealousy towards a loved being and the need to possess are lessened and replaced by a mature love in which a specific amount of connectedness remains.”

Experience with the Chain Technique shows that the Aspect's goal structure falls apart when we lead it to Emptiness, and that the final cleansing and awareness of that process occurs when we return down the Goal Chain. This process shows that diving into Emptiness, which resembles death, frees the binding to the I and things, and those connections collapse of their own accord. Along the opposite movement, back down the Goal Chain, comes the breakdown and evaporation of inferior goals and simultaneously to the harmonizing of Ethical and Spiritual higher goals with the Highest one. Considering that Dynamic Emptiness levels out all, it continuously takes apart and absorbs into itself all that isn't essential; it cancels the duality of the I and Not-I and opens up access to immeasurability and freedom.

A nice metaphor for the Chain Technique, that is the movement along the chain of higher goals to the final goal, is the old story from traditional yoga about the escape to freedom of a falsely accused, innocent man. An Indian maharaja had an honest minister who served him loyally for many years. But one day, his enemies said bad things about him to the maharaja and he sentenced him to a slow death. He ordered the man to be placed at the top of a high tower, where there were no stairs, to be without food and water, so that he had to die. To his fortune, he had a loyal spouse. She came during the night and asked how she might help him. He asked her to come him the following night and bring a bit of honey, an antler-beetle, thin silk thread, strong linen thread, thick string and rope. Although such a request seemed strange to her, the loyal spouse did as asked. The minister told her to tie the end of the thin thread to the beetle, and to smear some honey on its horns and to place it on the wall of the tower, head facing up. The woman did as he asked and the antler-beetle, following the scent of honey on its horns, started on the long journey along the tower. Finally it reached the top, where the minister caught it and so managed to get hold of the silk thread. Then he shouted to his spouse to tie the thick linen thread to the end of the silk thread and when at the end of the tower he managed to pull up the front end of the linen thread, he repeated the same with the string and, finally, the thick rope. Then he lowered himself down the tower and thus attained freedom.

To a Practitioner of Aspectics, that is, a person who uses this system regularly, this and other such similar allegories, legends, and fairy tales will become clear. More precisely, a Practitioner will find in them deeper layers of meaning and knowledge. Such metaphors contain many highlights and indications that wise people in the ancient past knew about the Goal Chain. These are the fairy stories in which the hero, to be able to conquer a princess or the King's crown, needs to kill a dragon. From it emerges a lion; when he kills the lion from it there appears a wolf, and from it a fox and finally a bird (which is the symbol of heavenly heights) and when he reaches it – freedom is his.

Such a metaphor is threaded into the novel "The Alchemist" by Paulo Coelho, who has become a world best-selling author over the past few years: a teacher of Alchemy puts his student in a situation where he has to turn himself into the wind, because his life depends on it. First he prays to the wind to allow him to turn himself into it, but the wind directs him to the desert. He asks the desert into helping him but it gives him its sand so the wind can blow over it. The sand directs him to the sun, through which he

arrives at the Highest, and in the novel this happens to be the Hand That Has Written All. In the end, it is written in the Alchemist, the student dove into the Soul of the World and saw that the Soul of the World is part of God's Soul, and that God's Soul is his own. And it's because of this that he is able to perform miracles.

The insight of a Practitioner will not be limited to the Chain Technique. To some it will become clear that the relationship between the manifested universe and the Great Unmanifested has been marked long ago in Hermes law on the Emerald tablet: *"As above, so below; and as it is below it is above because of the miracle of realizing the Unique Thing."*

The Aspectics Process is also the almost perfect form of alchemic operation of the Great Deed. When Emptiness (Static, Tao, The Source of All...) is reached, it, like a stone of wisdom, alchemically transforms all the elements of the manifested world that we find on the Goal Chain, so that we observe that all that exists is a form of manifested Emptiness, and the unwanted state evaporates and in the consciousness we have the realization that only thing that exists is All-Oneness. In the Chain Technique we keep in mind that we cannot reach a higher level until we surpass the lower, and we do this by exploiting its whole capacity by way of emotional identification. From one experienced and so superceded state, the Chain Technique allows us to move easily and quickly into another one that has yet to be explored and experienced. We commence from the unwanted state (Aspect), or shortcoming, that we want to free ourselves from and search for its first goal. When we discover it and in our consciousness **experience it as realized**, it allows us to see the next higher goal and so from one goal to the next one, in the chain, we become free from the slavery we had to any shortcoming or weakness. This technique can appear brutally simplified, but is surprisingly effective in practice.

The text gives a detailed, step-by-step description of the Chain Technique, on the assumption that you are taking a client through the process in the role of a Practitioner.

Prior to that it is necessary to "open the process". The opening is not a part of the Chain Technique itself, but it does improve its efficiency, because it opens the client up and removes resistance that emanates from the ego.

OPENING UP THE CLIENT FOR THE CHAIN TECHNIQUE

It was my own long-term inability to work with the Chain Technique that brought about the idea of "opening" the Aspectics Process. I created the process and then fine-tuned it on family members as though they were clients, but I was unsuccessful when I applied it to myself, that is, when I tried solo processing. It is a frequent phenomenon. We come across it, for example, with psychic healers who can help hundreds of people, but cannot heal themselves. Subsequently I have noticed that the Aspectics Process occurs much more successfully when I support the client emotionally to succeed in the process, and also underline to them that open persons achieve success without difficulty. You will convince yourself through practice that you will achieve positive results far more easily if the client is emotionally open.

The story of opening a client repeats itself in all processes in which the goal is to better the psychological state and Spiritual development of the persons you are working on, from Gnostic Intensive, in which for the first time I clearly emphasized it, through Excalibur and Creaton, to Aspectics. Opening the client, that is, establishing a strong emotional transfer (as it is called, starting from Freud, in psychotherapy), represents a powerful lever for achieving the maximum effect, and a Practitioner who neglects this unnecessarily lessens his/her success. The less experienced the client is, the more important opening them up is. With experienced clients the opening isn't essential, for the very reason that they emotionally open up and enter the process opened by their own will. There also lies the explanation of why solo processing is less effective compared to working with a partner or process leader, because it is difficult to open oneself up emotionally.

The best way to overcome a client's caginess, rigidness and fear of change, and to open them up emotionally, is to invite people to sacrifice their inferior components and become whole, more complete and better, to become more Spiritual and more integrated persons, because they will then desire to do good to others in a greater degree and be capable of doing it to a greater degree, considering that, through their True State, they will have transformed inferior tendencies into Spiritual ones.

THE CHAIN TECHNIQUE STEP BY STEP

1. Select the Aspect you will be working with, the manifestation the Client wishes to change; an undesirable behavior, defect, flaw, weakness, bodily disorder, etc. For example, a lack of tolerance for children, anger at a person, jealousy of a partner, fear of examination, anxiety, high blood pressure, insomnia, depression, overeating, aggressive behavior, rage attacks, tenseness in the presence of authority, stage fright, etc..
2. Tell the client that in the communication with the Aspect the Aspect's messages may appear in the form of a human voice, bodily sensations, feelings, or intuitively, for this is the language the Aspects use.

Also tell him to nod his head or say "yes" when he has done what you have asked of him.

3. Let the client, fully engrossed at the beginning, state to you the negative affirmation. For example:"I am tense in contact with strangers!"
4. He should then close his eyes and relax.
5. Ask him: "**In which situations does this manifestation appear? Remember the CHARACTERISTIC situations in which this manifestation appears.**" He should describe to you such situations in a couple of words.
6. Your request follows: "**You should find an ACTUAL events when this manifestation appeared. ASSOCIATE yourself in this event in your mind. See for yourself what you saw then, hear what you heard then and feel what you then felt. At the same time start noticing how your Aspect is manifesting.**"
7. Then tell the client: "**Locate where your Aspect 'lives'. If it is in your body, in which part of the body do you feel it most strongly? If it is living outside your body, where is it located?**"
8. Tell the client: "**Determine the characteristics of this Aspect: What is its size? What is its weight? How old is it? What is the strength on the scale from 1-10?**"

(If the client says it is not visible, or that the Aspect doesn't have such characteristics, tell him:

"You give it characteristics! If the Aspect had a size, how big would it be? If it had an appearance, how would it look?... If it had a color, what would it be?.... If it had weight, how heavy would it be?... If you could determine its

age, how old would it be? If it had strength, what would it be on a scale from 1-10?”

9. Tell the client to thank the Aspect because it is appearing, and he should call it to manifest itself as strong and complete as possible. He should address it in his mind: “**I know that you wish me well. Thank you. Manifest yourself freely, as strongly and completely as possible, so that we can communicate.**”
10. Next, tell the client: “**Ask your Aspect now: "What do you want for me with this manifestation (or behavior)? What goal do you wish to achieve?"**

And tell the client right after that:

“Pay attention to everything that appears as an answer: images, voice, emotions or bodily sensations.”

If the client starts to talk at once - very well. If 10-15 seconds pass in silence, tell him:

“A reply may come instantly, but sometimes it is necessary for the Aspect to find its GOAL. Give it time if it needs it, for this is a new experience for that Aspect.”

If a client is quiet, tell him:

“You may repeat the question to your Aspect: ‘What do you want for me with this manifestations? What GOAL do you want to achieve for me?’”
(Emphasize the word “GOAL”).

11. Write down the answer the Aspect gives. This is the First Goal on the Goal Chain. Accept also any negative goal the client states, for example, death wish, hate, aggression, desire to revenge, to punish others or self, etc. Usually, the next goal on the Goal Chain will be positive, logical, ethically or Spiritually oriented.
12. The client should thank its Aspect for the answer given to him. Instruct the client to this by the words: “**Say ‘Thank you, to your Aspect for the reply it has given you.’”**
13. Next, tell the client:

“Create in your mind a situation in which this goal is realized; create an experience of an achieved goal. Feel this fully. Enter this experience together with the Aspect and feel it completely.”

If your client nods his head or says, “Yes,” tell him:

"Stay all the time in the state of this achieved goal and turn to your Aspect from this state and ask: 'When you have achieved this goal fully, exactly the way you want it, which goal do you want to realize for me that is even an more important and HIGHER ONE?'"

Wait for the answer and write it down. This is the second goal on the Goal Chain. The Client should thank the Aspect once again for the reply.

14. Repeat this question and the process that follows in the same way until the client reaches the last goal on the Goal Chain that represents the THRESHOLD of the Primordial State of Emptiness. This, according to its nature, is the Spiritual state. The clients express these states by different terms. Most often they could say **"Peace"**, **"Complete Peace"**, **"Harmony with the entire world"**, **"Truth"**, **"True Being"**, **"True I"**, **"I Am"**, **"God"**, **"Grace of God"**, **"All is as it should be"**, **"One"**, **"Oneness"**, **"One with the entire world"**, **"All-That-Exist"**, **"Love"**.... Sometimes the clients will mention a state that resembles an occult phenomenon, but has within an indescribable Spiritual essence: **"Light"**, **"Golden Light"**, **"Warmth spreading out of me infinitely"**, **"Metal ball in my stomach that radiates infinitely"**, **"Endless spreading"** and similar expressions.
15. Although I said "the last goal on the Goal Chain," **this is actually the penultimate goal**. Whether or not the client has reached the one-before-last goal, that is, the Spiritual state, you will know by the fact that he reports without any doubts that there is nothing beyond that goal. He believes at that moment that this is the last goal.

To your question, "When you have achieved this goal completely, the way you wanted it, what goal do you want to achieve for me that is even more important or HIGHER?", the client will reply to you: "There is nothing else", "Nothing.", "There is nothing more significant", or a variant of that reply. If the client hesitates some time with the reply, with an expression of doubt or wonder, help him with a question: **"Is there anything else or is there nothing?"**

He shall reply immediately: "There is nothing" or something similar.

16. You should induce the client to define by his own words the Emptiness on the verge of which he is standing, which eludes description and definition, because it is beyond notion and words. That is why you should ask him: **"How would you describe this nothing? Just "Nothing" or "Emptiness"... "Nothingness"... "Vacuum"... or "Stillness"... "Silence"..."?**

Accept any answer that indicates that this is the Highest Goal.

Then tell him:

“Enter that Emptiness (Nothing, Nothingness...) now and feel it totally! Identify with it, become it! Let it permeate the entire your Being to the tiniest atom! Tell me, or nod your head when you have done so.”

Allow the client time to identify, feel, and experience the Primordial State of Emptiness (from twenty seconds to a minute or two).

If the client hesitates to enter Emptiness, or says that he does not know how to do it, provide him with support by several simple words, for example: “**Simply enter**” or “**Step into that emptiness in your mind**”, “**Slide into it**” “**Dive into it**” “**Surrender and disappear in it**” etc.

17. When the client has said or indicated that he has done it, and after having spent some time in this identification, tell him the following:

Feel that you, as Emptiness (silence, light, vacuum, etc.), are spreading in front of yourself to infinity... Now feel that you, as Emptiness are spreading behind yourself to infinity... Now feel that you, as Emptiness are spreading to your left ... to the right of you... above you, below you... (the command is repeated). Then, at the end, it is followed by: Now feel that you, as Emptiness, are spreading simultaneously on all sides to infinity: in front and behind you, left and right of you, above and below of you - in all directions at once - to infinity. This is followed by the question: **How big are you?**

18. Now tell him: **“Let us see how your awareness of Emptiness (Nothing... etc.), that is the essence of your Being, will affect the previous goals on the Chain. How your awareness of Emptiness (Nothingness, Nothing etc.) affects ... (the previous goal on the Goal Chain?) and how it changes it?**

Repeat this question going down the Goal Chain and make a pause at every Goal so that the client can integrate the experience.

In most cases he will say that the Emptiness intensifies the state that was on the Chain as a positive or morally acceptable goal or that it is the same, and if the goal is negative he will say that this goal seems superfluous, stupid or senseless to him, or that it is no more, does not exist, has disappeared, etc..

19. When, going down the Chain, the client comes to the Aspect or undesirable behavior from which you had started in the process, you have to see how the Emptiness will affect him and change him.

Ask the client: **“How does the consciousness of Emptiness, as the essence of your Being, affect and change the Aspect from which we have started, that is.... (State the original limitation or shortcoming)?”**

If the Chain Technique has been carried out properly, this limitation will disintegrate or will not exist any more at that moment. The client will say that it had disappeared, that it never existed, or, what is very common, that it seems stupid, senseless, or empty now.

20. If the client feels even the traces of the initial unwanted state this means that the integration is not complete. That is why you should say to the client: "**Let the Emptiness** (... use his expression) **permeate your entire body! From head to toe and to every cell of your body. Let it pass several times up and down through you, so as to rinse and flood you completely.**"
21. The final test follows. Ask the client to give you the same negative confirmation he had given you at the beginning (in this example the confirmation was: **I am tense in contact with strangers**). The client will not be able to do it! Or, he will be able to say it but completely without emotional content and this will be clear both to you and to him.
22. The next step is extremely important. This is the verification of whether an opposing Aspect exists. I emphasize this because Practitioners have a tendency to forget this step when the unwanted Aspect is integrated. Tell the client to turn within and ask himself the question: "**Does any one of my Aspects feel resistance to or oppose the previous Aspect which created this** (state the unwanted manifestation), **integrating with my whole Being?**"
23. The last, important step: The client should fill the place where his unwanted state used to be with light. Just tell him to imagine a ball of light in the place in his body where he feels himself most strongly. It is usually the chest, or sometimes the head. Then let him breathe and with every inhalation let him make that light bigger. Allow his imagination to take the same form as the unwanted Aspect used to have. Then, let him place that light in the same place. Thus, the unwanted Aspect will not return.

OBSERVATIONS AND ADVICE FOR PRACTICAL WORK

1. Every Aspect you take to work with should be totally clean and clearly defined. When you define it, you can give human characteristics to it, that is, to imagine it as a Smaller I with particular characteristics. For instance, if the Aspect is jealousy which “resides” in the plexus, you can imagine the way you experience yourself when you are jealous, and that means a smaller version of the jealous I in the plexus.
2. As the client gains experience working with the Chain Technique, many directions are deleted, because they have learnt them and automatically apply them or they can side-step them so that the process does not suffer.
3. The occurrence, which I named **Jumped Chains**, happens when the process stops, because the client can't see the Aspect's goal or feels a barrier before themselves, an invisible wall, impotence: they feel they aren't in a state to continue working, and so on. When jumped chains happen, such a manifestation (that is, a feeling of impotence, the inability to do the process or anything else) is taken as the Aspect from which a new process begins. That Aspect is brought to Emptiness along the Chain of higher goals; after it is done, we return the client down the Goal Chain to the starting manifestation (barrier) and when it disappears we continue to work with the first Goal Chain from the spot we had stopped at, because now we can do it. Quite often, once the second Goal Chain falls apart the first one falls apart simultaneously with it.
4. In the starting phase, if the process doesn't flow smoothly, it is a sure sign that there is some Aspect in conflict with the first one of which resists every change and so sabotages it, or there are thoughts and feelings that are stopping the easy application of the Chain Technique. For example: “I won't succeed”, “This isn't for me”, “Why doesn't the Aspect clearly say what it wants?” “I'm imagining all of this, there's no reality here”, etc.. The Chain Technique is then applied to the conflicting Aspect or on those disruptive thoughts and feelings that we take as Aspects, and once they are integrated the process runs smoothly. Intellectually inclined persons should almost always do the process with such Aspects at the beginning, because the main interference usually stems from them.
5. While working with the Chain Technique, focus your attention on the fact that you alternatively approach the Aspect and then distance yourself away from it. When you communicate with it, ask it questions, and thank it you are to some degree distanced from it. When you create a state of having the achieved goal in your consciousness and enter this situation, you are taking it with you, as though you are in close contact with it. Keep in mind that an Aspect is in part the same as you are, because it is a part of you, in some situations a dominant part, and in some suppressed.

6. Whenever we have a more complex or lasting Aspect we have to process the polarities. It means that in relation to the Aspect we were working with we have to find the opposite or polar Aspect and bring it to the Highest Goal. For example, if we are processing “Bad relationships with parents,” immediately afterwards, the process ‘Love towards parents’ must be done. If we are working with the Aspect “Intolerance towards a neighbor,” we should find the polarity Aspect, for instance “Love towards people” and process it.
7. Quite often the Aspects of polarity appear at the end of the application of the Chain Technique, when we are checking, as an oppositional Aspect in relation to the first: **“Do any of my Aspects feel resistance or oppose that the previous Aspect which created this (state the unwanted manifestation), integrates with my whole Being?”**
8. Goals on the Goal Chain are, by their content, situations or the states they lean towards Goals on the Goal chain which are some sort of Aspect. The changeability of these situations and states is all the greater the closer we are to the beginning of the Chain. Initial states of consciousness or emotional states, that we treat as Aspects with which we start the Chain Technique, are primary states and they in the greatest degree are prone to changes. During a day they constantly change. You don’t always stay angry, calm, sad, happy, frightened, but these states develop, disappear and transform from one into the other. During the Aspect Process, as we vertically climb the Goal Chain, the states those goals tend to achieve are liberated more and more from the chains of time, to a greater degree becoming timeless. Spiritual states, that suit higher goals on the Chain, exist unchanged, and more than anything else Emptiness, the most essential core of your essence. It is in absolute calmness, totally liberated from time, space, matter, energy, and from any sort of properties and determinations, even though all of these emanate from it.
9. When a client is in an immensely bad state, depressive, desperate, and simultaneously very confused, we will take his state as the Aspect we will work with. In such a situation they usually say that they do not receive any answers or cannot see what their Aspect wants. If that happens, we can particularly ask that he pose the following question to the Aspect **“Is your goal my death?”** (It is the only exception because under normal procedure we do not suggest anything to the client; we ask that the Aspect tell the client what goal it has). In such difficult situations, when the problem overwhelms the ability of the person to reveal it, often the Aspect has exactly this goal, death as a calming vanishing of all problems. If the answer is the affirmative, the Processor should not show surprise, but to accept death as the first direct goal on the Chain and so he continues the Technique with the usual procedure: he asks that the client, together with the Aspect, enters the situation of the achieved goal and then asks the Aspect the following question: “When you have this goal – my death – totally achieved, as you want it, what goal do you want to achieve for me that is more important and higher?” And go on with the process.

Sometimes the Aspect declares the death of the client as its goal even though the situation doesn't appear hopeless. In that case accept death as you would any other goal and continue the Process as you normally would.

10. I emphasized that on the Goal Chain prior to the Highest Goal there appears a number of Spiritual goals such as “I”, “I am”, “Oneness”, “The connection with the all-existing”, “God”, “Oneness with all that exists”, etc.. Sometimes, and it happens very rarely, instead of a Spiritual goal a banal or prosaic goal will be declared. One client declared as her Spiritual goal, behind which there existed only nothingness, “To do good to her daughter.” After repeating the question to the Aspect, what goal is more important and higher, she persistently answered ‘There is nothing else, only Nothingness’. The explanation for the existence of such a rare goal was that this person looked upon her daughter as a God, treated her so, and behaved that way in relation to her all of her life.

Another client spent most of his life living in opulence. The symbol of that good life was elegant, expensive clothing. When an economic crisis came along, he thought about the past as though it were a lost heaven. The person who took him through the process was surprised by the goals on the Goal Chain that looked like this: The feeling of unhappiness – Do something for myself – Happiness – Money – Nice Clothes. Beyond nice clothes there was nothing, only Emptiness!

But they are exceptions; I know only of these two. In all other cases prior to Emptiness a Spiritual state was clearly achieved. **The sign that you have arrived at the last goal on the Goal Chain prior to Emptiness is always the declaration that there is nothing higher, that it is the end, and similar expressions.**

11. The Aspectics Process most often removes the Aspect we are working with forever. However, sometimes the Aspect is very complex and multi-layered. When we remove one layer, after some time new layers appear that had previously been suppressed and in which there were greater charges. When during therapeutic situations we say that the human mind doesn't like emptiness, that is, vacuum, we allude to it as a fact that has unpleasant consequences, because emptiness has a tendency to suck in a new problem in the same place or to renew the old one. But in the situation where one layer of the Aspect has been integrated, the axiom that the mind doesn't suffer emptiness shows itself to be a good one. Because the emptiness, that came about when we integrated a specific Aspect into the whole of our Being, now, like a vacuum, absorbs into it deeper, unconscious layers of experience or other Aspects connected to it that had been suppressed more strongly and they appear re-stimulated into the field of consciousness, so that it is now possible to focus attention on them. Their effect is quite weaker, they are finer vibrations, but, even so, work with them must continue.

Another reason for an Aspect to sustain itself is that we haven't understood it from all the points of view from which it was created. To achieve this, we use the holistic approach that contains all of the relevant viewpoints. About this in more detail, see the next chapter, "Holistic Processing."

12. During Aspectics Processing many conflicts, lingering energetic mass, misunderstandings, problems, schisms of personality, barriers and similar unwanted states and manifestation disappear as a consequence of one Part breaking off from the whole Being. Qualities, abilities, and points of view you have developed do not disappear, because between them and wholeness there is no chasm, they are integrated into the whole Being and are similar to the varying facets of the same diamond.
13. The end phenomenon of the process is the integration of the Aspect that created the unwanted manifestation in the whole Being. It is usually very subtle, as soft as a wisp of breeze. You simply notice that the polarization of the I and your Aspect doesn't exist in you anymore and in some way you feel calm in regards to that. Most frequently there are no deep insights, or strong flows of energy, even though they are sometimes possible. It is a mild and light experience. Often a person will not feel any notable difference at first, but it has been taken care of and remains perpetually integrated for the remainder of the person's life.

Those who surround us notice more easily the changes and differences in behavior. The discrepancy between the whole Being and the Aspect simply disappears when the Aspect integrates into the whole Being, as though the discrepancy never existed. If I could use one more comparison, the process is similar to the quiet flowing of a river into the sea, – it isn't a loud waterfall, or a strong geyser, it is simply the case of something smaller connecting to and disappearing into something larger. In a certain way a change occurs in the person's consciousness about how they experience reality, so that all that remains is the vague and distant memory of the problem ever having existed at all. Indirectly, after the integration or after a short period of time, the person will believe that the problem was imagined or won't be able to remember what had been worked on in the process.

14. During the initial experiences with the Aspectics Process the client will experience Emptiness as empty and separate from the manifested world. In other words, there will be an apparent difference between the Manifest and the Unmanifest world and Emptiness. As the person gains more experience and the integration of the Being becomes more complete, gradually they will transform and the person will enter the state of Enlightenment without noticing. Later on, at the advanced states of integration, the client reaches goals such as "God", "I", "The True I", "I am", and similar Spiritual States and if we ask the Client to enter Emptiness from them, the client will answer that they already are Emptiness, or that it is the same. The client will often say, after many experiences, as a very

clear goal: “I want Emptiness,” “I want the One that is All” or something similar.

When we reach Emptiness with the Chain Technique, and illuminated descend along the Goal Chain, we introduce the Great Unmanifest into the created forms of the Manifested world and consume them with Emptiness. That way, when we ascend along the Goal Chain with the awareness of Emptiness as the essence of our Being, we cause Emptiness to erase the boundaries between the visible and invisible world, between the Unmanifest and the Manifest, between the infinite and the finite.

The final Goal, not of a one-day Seminar of Aspectics, but practical work with the Aspectics Process, is Permanent Enlightenment as opposed to a “weak Kensho state.” When no difference exists between the Manifest and the Unmanifest, when they merge and transform into One, we have arrived at the Mystical marriage of Brahman and Atman, Static and Dynamics, this Worldly and Other world. At that level the state of Meuna is surpassed, the individual becomes aware of new spaces being opened and achieves Gnosis of the fourth dimension. A fuse with a totally new world, that is the infinitely greater “half” or part, the Great Unmanifest, Static, Void...

On the higher level of the integrated Being, in Permanent enlightenment or Satori, no boundaries exist anymore, because All is One.

HOLISTIC PROCESSING

As an introduction to this short chapter it may be useful to use the material set out in my book “Creaton” on pages 188 and 189, about the application of the **First Method** for alleviating persistent problems. That holistic process I had named a merry-go-around. Such a methodological approach indeed reminds one of a merry-go-around, because one problem is approached from many viewpoints from which it has been created or supported. Practice in the past year or two has shown that the holistic approach should be applied in the majority of therapeutic and Spiritual procedures so that the achieved effects will remain lasting. For that reason we should apply it in Aspectics. To be able to integrate any Aspect, it sometimes isn’t enough for a Client to process it only from his/her position but to do it from the meta-positions, and that means from the point of view of all Beings who participate in creating or activating that Aspect. An individual takes on other points of views and employs them through identification so that experience may be gained from them. The individual is not only connected to the point of view in their own physical body, but also gains experience from other points, so that it is spread out further and wider than he believed it to be.

This is especially the case for people who have gone through a Gnostic Intensive, Excalibur-1, Excalibur-2, Golden Meditation and Creaton. These people have experienced expansion of their awareness, although they often aren’t aware of it, so they are surprised when they find themselves in other Beings, be they people, animals or parts of nature. Therefore, so that he may totally embrace himself, the Practitioner must include all other points of view that participate in the creation and manifestation of each Aspect. Those points of view manifest themselves in the person as Aspects. If the person restricts himself only in the narrowest sense, that is, to the viewpoint from his physical body, he will encompass only a small part of himself and his chances to integrate the Aspect will be lessened.

Naturally, if during the Aspectics Process total integration is achieved at the first position of experience, which happens most of the time, the process doesn’t have to be continued. But as the Practitioner integrates more and more of the previously detached Aspects, as a Being he becomes integrated in greater measure. This brings about an expansion of his awareness, so it becomes essential to encompass other stances. **Whenever integration is not achieved from the position of the first experience, the holistic processing is undertaken (the process of a merry-go-round), and that means to embrace all points of view that influence the Aspect.** Then you achieve the best results and are not forced to repeat the process with the same Aspect.

Let’s take the example that you have hit someone. In that game you are an aggressor who has caused another person pain and humiliation. After that experience you have a persisting feeling of shame, regret or maybe rage and retained aggression. Any feeling that remains in you is treated as an Aspect to which the Aspectics Process is applied.

Should total integration be achieved and there is no opposing Aspect, the process is completed. Should an opposing Aspect or several of them exist, they should also be integrated. But if some traces of the Aspect remain after that (you still feel it in a small degree), you should do the Aspectics Process holistically, and that means from other points of view. In this concrete case you will identify with the person who has been hit and will do the process with the Aspect that appears in the person in that situation.

If in that example the roles are reversed, so that you are the victim, you should do the Aspectics Process with the feeling of a victim until total integration. Should total integration not be achieved, you should do it from the aggressor's point of view and integrate the feeling he has. If a third person has witnessed the occurrence, you should do the Process from the third person's point of view if integration has not been achieved from the other two stances, which is less likely but can occur.

Even when integration has been achieved during the Aspectics Process from the first point of view, you can do the process from other points, although no charge will exist. It will not last long, and after several seconds you will notice that the other points of view are empty. But if they aren't, only by the holistic approach will it be possible to obtain total understanding of what has happened at the time!

Only in this way will you be able to gain insight about the occurrence and that you were one with all points of view!

Unpleasant experiences, traumas, awkwardness that appears during thoughts about a person or an occurrence, unwanted states that repeat themselves and other similar experiences are experiences from which life's lessons have not yet been learnt. Therefore experiences and lives from which experiences are gained essentially repeat themselves until knowledge from them is totally exhausted.

In the experience of conflict with an old friend who has offended you, to totally experience that happening and exhaust its capacity, it is good to encompass both points of view. And if the Aspect isn't integrated from the first position of experience, then it is essential. Because you are both the offended person and the person who has offended in the occurrence. During the process, if you, at the moment of re-stimulating the experience of offending, reject to be the person who is offending, you will not be able to totally integrate the experience. You have created the experience as the offended as well as the offender, so you have to integrate it from both points.

When you create any experience (let's remind ourselves: you have created all of your experiences, either you have participated in their creation, or you have allowed others to create them for you!) and you reject experiencing it in totality, a darker zone is created in your consciousness. A series of such un-illuminated zones forms your karma.

As you gain experience working with the Aspectics Process and the integration of your Being becomes more whole, you will become more aware of other points of view you were previously unable to grasp. At the risk of boring you, I will use one more example.

A car has hit you on the street. You lost consciousness and were injured, but you have survived. You will integrate the experience from different points of view:

From your own point of view or the first position of experience, because you felt pain from the impact and lost your consciousness. Everything became dark and time stood still. As an Aspect you will take that which you feel in relation to that occurrence (fear, pain, etc.).

Now the other Aspect must be integrated, the point of view of the driver whose car had hit you.

Subsequently, there had perhaps been an observer or a witness who viewed it in horror. Integration should be achieved from that person's point of view, too.

But then it is possible for new points of view to appear and as your integration progresses they will unavoidably appear: Atman or the Being that as a neutral views all from a height, or from the side. The experience from that point does not invalidate the previous experience of darkening awareness that you experience from the body's point of view. Both have occurred simultaneously. Subsequently more points of view may appear, points of view from a group consciousness that experiences it for the purpose of gaining experiences for the whole of humankind. After that a point may appear that in truth is not a point of view but the Absolute Whole, and that is All That Exists which we have named Emptiness for lack of a better term. That experience can be lived out from the point of view of Emptiness that is infinite and all present, and that means that it contains all points of view and all experiences that have ever happened and that will ever happen.

However, so that you are not depleted during the first phases of Aspectics, remember that the Process is complete once integration is achieved. As integration progresses, new points of view will appear and you will also need to embrace them.

In such a holistic approach and in its experiencing lie true insights, higher awareness and true life wisdom, because it won't be necessary for such experiences to repeat themselves!

POSSIBLE APPLICATION ERRORS IN THE ASPECTICS PROCESS

If Aspectics is used properly, the results achieved by its use are superior compared with the results of most other systems.

The main condition that must be fulfilled in order to achieve maximum success is the exact adherence to the described procedure. Disregarding this condition leads to failure. When a Practitioner gains significant experience doing solo processing and leading other clients, he can then shorten the entire procedure and use other words to some extent, etc. However, the key elements must always be present. Beginners tend to come across premature changes in the technique most often, and this, of course, leads to minor or greater failure.

I will list the mistakes I have observed Practitioners make, but note that we will reveal some more of them in the course of further work. In the description of mistakes that follow I will not differentiate between the Processor and the solo Practitioner.

1. During the application of the Aspectics Process a practitioner should avoid the following error: **In the situation of an achieved goal, which he creates in his awareness, he must enter together with the Aspect.** If only he enters, as a whole, and forgets the Aspect, only partial integration of the Aspect will occur, not total, and after a certain time the Aspect will reappear.
2. **Quite often there is the error of the client not exhausting the total capacity of a goal.** He should do that by creating the situation in his awareness of a realized goal and the total experience of being in it. If the Client does not experience the feeling in totality, he will not exhaust the whole capacity of that state (or circumstances) and it will follow him up the Goal Chain. The consequences of such an error will be that the Goal Chain will only partially disintegrate, resulting in the partial disappearance of tension and the partial disappearance of the unwanted, initial Aspect.
3. I mentioned that a Practitioner, when he completely masters the Chain Technique through application, might change the words he uses to some degree and overlook some elements of the Chain Technique. However, it is a big mistake if essential elements of the Chain Technique are dropped, which will in turn influence the results of the Aspectics Process. One possibility of making this mistake occurs when overlooking the fact that the Aspect is not actually realizing goals for itself independently of the whole Being. On the contrary: the Aspect serves the whole, and realizes its goals for the client, that is, the Practitioner (if he is doing solo-processing). That is why in the actual verbalization of the Chain Technique it is always emphasized: "When you have achieved the goal in totality, as you want it, which goal do you want to realize FOR ME, one that is more worthwhile and higher?"

I will give an example from my own practice, which I encountered at the beginning of applying Aspectics. Giving the command to the client, I missed stating its essential part, "For me." As the fourth goal that the Aspect had on the goal Chain, the client stated: "he wants to become "I," to become equal with me." When he created the situation of the realized goal in his awareness, to the client's next question; "What goal do you want to achieve that is worth more and higher?" the Aspect replies: "I don't want anything else. Now I am you."

I was forced to stop the process and start working with the Aspect from the beginning, emphasizing the part of the command "**for me.**" After that, integration was achieved quickly and easily.

4. Another possibility of making a big mistake by imprecisely formulating a command occurs if the higher goal is not emphasized enough in the command. The word "**higher**" must come at the end of the command and must be emphasized the most: "When you have achieved that goal in totality, as you want it, which goal do you want to achieve that is more valuable and **HIGHER?**"

Even a small change, when we exchange the place of the words "more valuable" and "higher," and the words "more valuable" are at the end of the command, can greatly influence the result of the process. So avoid the mistake of saying, "Which goal do you want to achieve for me that is higher and more valuable?" and only use the correct command, "Which goal do you want to achieve for me that is more valuable and **higher?**"

5. **Intellectual philosophizing** takes several forms. For example, addressing the Aspect in an original manner, "Tell me what is the purpose of your existence?" In the Chain technique there is no philosophical reply and such a question leads the Client to fruitless philosophizing. The **Proper procedure:** Implement the instructions accurately and nothing else.
6. **Itemization or analysis of the Aspect**, which occurs when the client says something like, "My problem is that I cannot study." Instead of starting the work with the unwanted Aspect, "the incapacity to study," the Processor begins with an analysis: "Tell me, why you can't study?"

The Client could reply: "Probably because I want to study and earn money at the same time." The Processor could start the process working with two Aspects at the same time, first with one, then with the other: the wish to study, and the wish to earn money.

This is an obvious mistake. His unwanted state is neither the wish to study, nor the wish to earn money - those are goals that he wishes to accomplish. His unwanted state is the **incapacity to study!**

A solo Practitioner went into endless analyses, which he explained: “I want to know why such a goal appears to me? “ Another offered the following reasons for his analyses: I have determined that each Aspect has 3 components; therefore, I want to work on all 3. “

Or: The client states as an unwanted Aspect the “excessive attachment to his mother.” Instead of working with this Aspect, the Processor asks: “How is this attachment to your mother manifested?” The client could reply: “As a feeling of insecurity.” The Processor accepts this reply and begins the work, not understanding that he has covered two different Aspects: **AN ATTACHMENT TO ONES MOTHER** and **A FEELING OF INSECURITY**.

The Proper procedure: The Processor should take the unwanted Aspect the client has stated to work with and not go into analyses.

7. **The Client states new Aspects as goals.** The client states the fear of strangers as an Aspect and instead of the goal of this Aspect he says: “I am afraid that I will get ill,” and “I think that I am incompetent” etc.

The Proper procedure: The evolution of the Aspect with which the process was started must be brought to an end, to the integration with Emptiness, and then another Aspect may be taken “fear of getting sick” or “feeling of incompetence”, etc.

8. **The client asks himself about the Goal, doesn't ask the Aspect about the Aspect's Goal.**

Proper procedure: We have to ask the Aspect about its Goals that it has for us, and not ask ourselves as a whole.

9. **After one or two Goals obtained from the Aspect, the client answers to a question about a More Valuable and Higher Goal: “I want this and that...** “ To the question who wants it, the client replies: “I want it! “ This is just a variant of the previous mistake.

The Proper procedure: He must seek solely the Goals of the Aspect, and not the Goals he has as a whole.

10. **The Solo Practitioner lists his wishes instead of the Aspect's Goals.** This mistake does not require the specific citing of an example, it is perfectly clear by itself.
11. **The Client simultaneously states two or more Goals the Aspect has.** For example, the Client says: “The Aspect wants health and happiness for me.”

Proper procedure: We cannot accept this because the Aspects will be mixed. The client should be told to turn to the Aspect with a request to decide which one of the two Goals is more valuable and higher: “Thank you, I appreciate that you want to realize two Goals for me, but tell me which one of them has priority, which Goal is more valuable and higher?”

13. **Moving along the horizontal Chain of Goals** For a certain period of time the client is moving properly, VERTICALLY along the Chain of Goals, but begins to move horizontally at a certain level. This means that the Aspect does NOT give him **Higher Goals**, but goals of equal value and he wrongly accepts them as a proper answer. For example, its Goal is that “I am happy,” then “that I am satisfied,” “that I am tranquil” “that I am healthy” etc.

Proper procedure: The Aspect should be thanked on the given Goals, but should be reminded that we are asking it for a MORE VALUABLE and HIGHER GOAL: “Thank you for the Goals you have given me, but you did not understand me - I asked you, which Goal do you want to realize for me which is **more valuable and higher** than the previous one?

13. **We should tolerate that the first Goal on the Chain may be negative and the second, but not the third, fourth etc.** The first Goal on the Chain is frequently negative (“that I suffer”, “that I be punished” “that I be ashamed” etc.). We can tolerate the second Goal being negative, although this is rare, but after that we must be very careful, because if the Client also gives a third negative Goal, this is a mistake.

Proper procedure: Indicate to the Aspect that a More Valuable, Higher Goal is asked from it for the Practitioner.

14. **After one or two positive Goals on the Chain the client suddenly gives the next one as negative** This is an obvious mistake because the client does not continue to move along the Chain of ever-higher Goals, but has suddenly descended to a lower Goal.
15. **After the completed Aspectics Process the client feels worse than before** And allegedly in the course of the Process he arrived at Emptiness and performed the Process properly. This is absolutely impossible, because the integration of the disassociated Aspect always releases blocked energy and the integration takes place on a higher psychological and emotional level.

Proper procedure: Check step-by-step how the client performs the Process, because he has made a mistake somewhere or has said that he had been performing the instructions whereas he had just been pretending to do it, etc.

16. **The Practitioner states that doing solo processing all his Goals on the Chain were negative, yet he still arrived at Emptiness.** The following has probably

happened: he moved **horizontally** from one negative Goal to another and when he exhausted them he stayed in a sort of a vacuum, and equaled it with Emptiness.

The Proper procedure: He should be shown the hierarchy of ideas and the Spiritual Goals immediately before the Emptiness.

17. **The Introduction in the Aspectics process behavior that had yielded results in other systems, for example the Gnostic Intensive.** For example, the client describes in detail how he feels, what are the contents of his consciousness etc. **The Proper procedure:** Tell him that no contents of consciousness are sought or other things that are important in other systems. More Valuable and Higher Goals are demanded from the Aspect.
18. **Deviation from the Aspectics Process.** An element enters the consciousness of the Practitioner during the course of the work that has nothing to do with the Process, but which seems important to him. For example, “.... I am getting a picture now of a man who had threatened to kill me.”

Proper procedure: The Processor should return the client to the commenced Process: “Forget that man! If you feel afraid of him, when we finish with the first Aspect we shall take the fear you have of that man as the next Aspect. Now, let's continue the process...”

If this fear is such that the client cannot continue working, this means that a Jumped Chain has appeared. We shall take the fear the client has of that man as an Aspect with which we begin the new process, and when we integrate that fear we shall return to the broken Chain.

19. **The client is giving inaccurate data for work.** In step 5 of the Chain Technique, at the Processor's request... “Now find an actual event when this was manifested....” The client gives general replies. For example: “This is happening to me continuously” or “.... Always before unknown people” or “A month ago, and it happened to me yesterday...”

The Proper procedure: Insist on the concrete: “Select ONE CONCRETE event. Tell me which you have chosen.”

20. If at Processor's request to determine precisely the place where the Aspects are “residing” within him, he gives a vague reply “I feel it everywhere”, “All over my body” and similar statements....

The Proper procedure: “Where do you feel it most strongly ?” or “Where is its center?”

If you study the structure of Chain Technique in Aspectics, you will be convinced that in it we use a vertical process of discovering goals instead of a linear and horizontal process, which we encounter in most other systems. Many researchers, at an early stage, became aware of the value of the goal for mobilizing an individual's energy. Even American handbooks for achieving success at the beginning of the century insist on finding the real goal. But that is achieved "horizontally," and that method provides predictably restricted results. A writer of one of those handbooks describes how he successfully discovered his client's real goal. To the question what goal does he have, the client (who lives in New York) replies that he wants to move to California. "Why in California?" "To get a better job, there people are paid better." "Why do you want a better paid job?" "So that I can provide a better life for my family." "Why do you want a better life for your family?" "Because I want to, there's no other reason." "So that means your real goal is a better life for your family?" "Yes, of course!"

The client arrived at this goal because the Processor asked questions that directed him to search for goals in a horizontal way. Had the Processor applied Aspectics, that is, had he used the vertical way for discovering more higher goals, he would have had to come to the Highest Goal very quickly whether he wanted to or not, after several higher goals on the Goal Chain.

Many researchers of Spiritual technology were seduced by the fruitlessness of the horizontal process of searching for goals, so they gave up on all research within that area. Fleming Funch, one of the most fruitful researchers of Spiritual methodology, took up the wrong approach. Talking about the removal of polarities, he writes: "We should not ask what goal some Part of us has, nor what its basic goal is, because that would take us to an endless series of questions and answers." A bit of experience with the Aspectics Process shows that focusing on the series of more higher goals on the Goal Chain brings about their discovery in a short space of time and prevents the appearance of a series of questions and answers to which no end can be seen. Focusing on the vertical goals has great potential for further development. As such it is possible to apply it to some sort of shortened technique of the Gnostic Intensive, whose goal, of course, is Gnostic Experience. In that procedure, we move towards ideas and objects of enlightenment within an ever-higher hierarchy. See this in more detail under the heading "The Experience of Gnosis and Aspectics."

ENTROPY AND SYNTROPY

Differing to the mystical experience of the world, which observes all that exists to be One, science tends towards discovering the more elementary parts of the whole and solving the mystery of life. In such fragmentation science finds opposite polarities inside greater wholes. For some time science observed polarity as an all-existing phenomenon and the efforts of many scientists is directed towards discovering the fundamental polarity of the universe. Sigmund Freud observed such a polarity in the Human Being in the form of two opposing urges: the Eros or the urge for life, and the Thanatos or the urge for death. Some time afterwards some scientists started to talk about the polarity pairing of entropy–syntropy as the fundamental instigator of the universe.

Entropy is the tendency of organized forms, organisms, and organizations to gradually disintegrate towards lower structures and lower functioning. Entropy leads us to observe the whole world as an organism that gradually spends itself and falls apart. That tendency is dominant in so-called inorganic matter and it is easiest to observe the phenomenon of entropy in such matter. For example: a machine gradually breaks down and finally falls apart, the energy of a system becomes exhausted, etc. In high school physics, as a simple example of entropy, the following experiment is given. If a glass vessel is partitioned in two, so that in one there is vacuum and in the other some type of gas, we have the principle of greatest order. In case the barrier is removed, the achieved order is ruined, because the gas and vacuum will mix, and so order drops to a lower level.

Somewhat later, scientists found more proof for the existence of an opposite principle: Syntropy, that is, the tendency of forms, organisms, and organizations to achieve higher levels of structure, order, and functioning. Just as entropy dominates inorganic matter, the principle of syntropy is dominant and easily observed in living organisms. As we ascend the evolutionary ladder, syntropy manifests itself to a greater degree in developed types of living beings, in which awareness is developed to a greater degree, culminating, on this planet at least, in man. Albert Szent-Gyorgyi, one of the rare scientists to receive the Nobel prize twice, defines syntropy as an “all present, natural tendency of live matter to perfect itself”, pointing out to the possibility that such a syntropic principle can be observed at the sub-atomic, matter level. Syntropy is tightly connected with the process of synthesis and is the basis of psychological and Spiritual tendencies towards synthesis, development, wholeness, and self-betterment. Because of that Szent-Gyorgyi’s concept has far-reaching consequences not only in physics and biology, but even greater ones for humanistic and transpersonal psychology and Neognostic systems of development.

Trying to discover the mystery of life, scientists are going in the wrong direction, says Szent-Gyorgyi. They are led by the idea that any level of organized matter can be best understood if we break it down to the constituent parts and study the components, and that means to study the next, lower level. That leads them to delve into lower and lower levels in the hope they will uncover the secret of life. The solution lies in the opposite direction, and towards that conclusion scientists are led by the discovery that most biological reactions are made up of chain reactions. I emphasize this, because the

methodological procedure in Aspectics is based on the principle of syntropy, as it is made up of movement along the chain of ever-higher goals.

Although syntropy has only recently drawn the attention of wider scientific circles and still is far from total acceptance, some extraordinary thinkers base their picture of man exactly on this principle. Buckminster Fuller says: "The history of man shows us his progressive, conscious participation in what was up until recently spontaneous evolution." The fact that syntropy is far more difficult to notice and observe than entropy represents an obstacle to its wider acceptance as the leading principle in nature. The sharp-minded explanation about this difficulty was given by the Italian mathematician Luigi Fanatapie. Human consciousness, he says, is at the pinnacle of the hierarchical ladder of living forms in nature and it is intimately connected to the syntropy side of the entropy-syntropy polarity. Because of this, consciousness is orientated and attracted to its polar opposite, entropy, and it is capable of observing entropical phenomena from the most objective standing point, with ease and precision. The difficulty of noticing syntropy has caused the principle of movement along the chain of ever higher goals to be noticed only recently in the consciousness of avant-guard researchers of the human psyche.

However, this phenomenon is only the rediscovery of long observed and applied knowledge. Even two millenniums ago Patanjali systematized Raja-Yoga, which is also called Astanga-Yoga, which means ladder yoga. That system of yoga is made up of eight levels of higher complexity, ever-higher levels of the abstract and syntropy organization. Initially moral shortcomings are placed under control, subsequently the body, and control of the prana is achieved through breathing, and afterwards control of thoughts, until freedom is achieved. In other words, in a system as ancient as Raja Yoga, it is possible to notice the vertical and syntropic movement along a chain of higher and more abstract goals.

TWO DIRECTIONS OF MOVEMENT:“WHAT” AND “HOW”

In the history of Spiritual and therapeutic systems it is possible, within the processes that are used, to observe two directions of movement towards the realization of Spiritual or therapeutic goals. If the movement of the Being from Absolute Oneness into the manifested universe, and then back again from the manifested universe into the Great Unmanifested, is presented by a circular line, like the numerals on a clock, and the current position of the Being is shown to be anywhere on that circular line, then one form of processing will result in backward movement, towards earlier causes of the disturbance, and that means towards the Source of existence, that is, True Emptiness. Such are the processes of psychoanalysis and many psychodynamic schools, regressive therapy, rebirth, processes founded on Dianetics, and many others. Using this system not one therapeutic or Spiritual system has operatively reached Emptiness, although some thinkers have expressed such claims. One of them was Jim Talmidge (who died in 1994), the founder of the system Primordiology, or, as he defined it, the science of first causes. Only when we uncover and duplicate the earliest causes, he said, would we be able to remove later, unwanted consequences. Such a stance is logical, although not original, because Hubbard expressed it previously. Talmidge states that the earliest causes are the decisions with which the Being first arrived into the universe of matter, energy, time and space, and started the game of having experiences. Based on his material and the correspondence I had with him, Talmidge didn't convince me that it is possible to reach these first causes through Primordiology.

In the movement towards earlier causes of existing states it is essential to dig up and break down deeper layers in the deposits of subconscious experiences. Such a direction can be called entropical.

The other direction is forward movement, towards higher levels, higher ideas and goals within the hierarchy of ideas and goals, up to the highest Spiritual level or goal, that is, Dynamic Emptiness, which is beyond and above the universe of matter, energy, space and time. Systems that are directed this way are very few. We can call them syntropical.

It would appear that a third group of systems exist, which are directed on the Here and Now, among which the Gestalt is best known. But in essence they only emphasize the current moment in which they process past occurrences. All processing can only be done now, except that the Gestalt system places special emphasis on this. Jonathan Livingston's Seagull, in the novel of the same name, says: "If we conquer space, only the HERE remains. If we conquer time, only the NOW remains." Gestalt in essence uses the opposite approach: by focusing on the Here and Now it tries to place space and time under control.

It is possible to notice that the foundation of both directions of movement are questions "Why" (causative direction, the backward direction of movement towards the earliest causes) and "What" (teleological direction, the forward direction of movement towards

final goals). The entropical or causative stance of **Why** understands there to be past reasons for man's current situation, disturbance, illness, or unwanted state. On the other hand, **What** indicates the future result or goal that man's current activity creates. Because of that, forward movement towards higher goals is superior to backward movement towards deeper reasons. If you are forced to behave in a particular way due to past reasons, you are in the position of consequence. The forward direction follows from the causative point of view – you are doing something to realize a goal, to create something – you are the cause.

Man's attempts to solve his emotional problems become unsuccessful or provide short-termed results while he maintains the causal stance and searches for the explanation of his state. He is in an oscillatory structure (see my book "Creaton: Master of the creation game") in which it is impossible to achieve a permanent solution. It is possible when the problem or the unwanted state is surpassed, and that it is achieved by being aware of a goal structure – What is the goal of that state? By discovering a goal one exits and surpasses a structure of problems and establishes a structure of solutions.

Observing the everyday life of most people will convince us that they are mainly directed to fruitless thinking about their fears. If a person feels fear, he asks where does this fear come from and how did it come about? Rare are the people who ask the question, what is the goal of their fear? Most do not know the first goal of the unwanted state they find themselves in, or more precisely said, they do not know the goal of their Aspect that is creating the unwanted state. For that reason the majority of goals that are found on the Goal Chain are meta-goals, goals that are hidden behind the line of psychological and visual horizon. The client is mainly unaware of them. But, although he is unaware of them, these goals influence him. It is understandable that the negative goals on the Goal chain will, in a hidden but powerful way, affect the client by means of impairing or sabotaging him, while the positive, higher ones will motivate him in great measure.

In traditional spiritual teaching emphasis is placed on becoming aware of the Highest Goal, which is referred to as conscious movement along the Path. The periods of time in which these happenings were measured were very long, stretching out decades or several lifetimes. However, in the last few years it has been possible to operate with forward movement, in the form of applicable processes. For the first time we have this in Aspectics, a process theoretically explained in full and operationally performed to conclusion. And the return movement down the goals along the Goal Chain, with the awareness of Emptiness as the essence of Being, brings about the disappearance and integration of lower goals and the simultaneous conjecture of goals with the Highest, or to the recognition of their essential similarity. This way new dimensions of a being's freedom are opened up, as well as the ways that lead to them.

ASPECTS AND THEIR INTEGRATION

Working with Aspects and getting to know them shows how different they are; from powerful, complex, existing, and easily noted Aspects, to tiny, short-termed, and not so easily observed ones. Some are so persistent that they represent “sub personalities,” which constantly search for the possibility to manifest themselves. Some are deeply suppressed, and therefore subconscious, but they are capable of creating strong and unpleasant conflicts. We can conditionally divide Aspects into a number of types, of which their complexity will serve as a criterion.

Sub-personalities are psychological formations of high organizational levels, immediately beneath complete personality as such. They are created from a larger number of elements, among which the most numerous ones are such things as traits of character, habits and complexes.

Traits of character are one level below the subpersonalities in the psyche's organizational hierarchy. They are, for example, aggressiveness, anxiety, shyness, modesty, sense of responsibility, being extroverted or introverted, and other things similar. On the same level of organization as the traits of character are **habits** (which are staid models of behavior) and **complexes**.

Traits of character, habits, and complexes, although they sometimes appear as independent components of the personality, are mainly grouped into different subpersonalities.

Below them in the hierarchy exist a large number of tiny psychological elements such as individual experiences, feelings, thoughts (especially oppressive ones) and so on. Observed this way the human personality appears like a tree trunk, the subpersonality as the largest shoot; complexes, traits and habits are the larger roots that arise by the merger of smaller roots, that is, particular experiences and feelings.

In some ways **Identities** are strolling or mobile Aspects, which constitute the essence of both the greater and the smaller elements of the personality. They remind us of the roles we play on the stage of life. As we remember from Excalibur (one of my books), **identity** is the way a person exists in a particular moment to be able to realize a goal. **It is the point of view plus the goal that the person wants to realize.** The identity is activated when a person plays the role. When we leave that role behind, we are in another role: a different identity. A person is without identity only during a short space of time, when jumping from one identity to another and when existing as a clear Being. Subpersonalities, complexes, personality quirks, and habits are present whether they are activated or not. These elements of the personality are more substantial than the identity. The exception is an identity in which the person is trapped, for example a mental patient who is always in the identity of Napoleon or Christ. A person usually enters an identity for a moment, but subpersonalities and the other elements are there all the time. Some are quite active outside the stage of consciousness; they remain unexpressed and never activate the identity.

To be able to apply the Aspectics Process, we emphasize and extract the particular Aspects we are working with. It is necessary to clearly identify them and to describe them to us, display and feel them in the most concrete way, so that other elements won't stick to them and so obscure the process or make it more difficult. This way they become more real and it is easier to work with them. Therefore we don't accept fear at all, but fear of new situations or fear that appears in the presence of strangers, or even more concretely, the fear one feels before the boss at work, the fear of one's father, etc. We have to conform THE PLACE where the Client feels it in the greatest degree, that is where the Aspect resides, and also its characteristics: SHAPE, SIZE, WEIGHT, TEMPERATURE, AGE etc.. In case the Aspect itself doesn't give this information, we associate such characteristics by effort of the imagination. This way the Aspect becomes clear, free of other sediments and contents that would blur the picture and make integration more difficult.

Working with an Aspect doesn't encourage the splitting of a personality, although it can appear that way at first, but on the contrary it brings about its psychological and Spiritual integration. Variety is a natural tendency in the universe, notable in the first phases of evolution of all existing. The process starts by separation from Oneness during which an infinite number of shapes and manifestations are created. However, the knowledge based on the experience that all Aspects in the furthest perspective have a common Highest Goal leads to the view that the existence of varying Aspects of the personality can be observed as a result of opposite tendencies in man's psyche and nature: to form a whole from different psychological elements. The appearance of Aspects in the psyche represents the expression of yearning for the grouping on higher levels of organization, towards final integration in which the merging of personality with the True Being will come about. Aspects are often very numerous, different, and contradictory so that for a lengthy period they are unable to group themselves into any coherent structure. But the syntropic tendency gradually weighs over inside the psyche and they group themselves into a larger number of varying structures that represent the intermediate phase towards the organization of a whole personality as an external expression of the unique True Being.

This tendency towards the synthesis on higher levels of organization already exists in nature and is the basis of the evolutionary process, as already suggested by Szent-Györgyi. Therefore our work during the Aspectics Process does not increase the fragmentation of the personality, but contrary to that initially leads to acceptance of the existing situation, and subsequently to our conscious cooperation with the syntropic tendency of Spiritual evolution towards greater harmony and integration. Through the Aspectics Process we join and participate in the evolution and speed it up by way of our conscious contribution.

The fact that the final tendency of every Aspect is to realize the Highest Goal imposes the simple conclusion that, looking at it from the highest standing point, there are no bad personality Aspects. All that exists are Aspects that appear unwanted until we give them the chance to discover their highest tendencies. When an Aspect develops and tries to manifest itself for the first time, it tends towards doing so in a totally direct way. But most often, because of conflicting tendencies of other Aspects, due to barriers in front

of which one may find oneself or because of past traumas that have been experienced, the Aspect has been hampered from expressing its tendency in a natural or direct way. From that point on it tries to do so in an oblique or indirect way.

The core of each Aspect is its basic tendency towards Primordial Emptiness. It is similar to a ray of light that tries to shine towards its final destination. If the space before the goal is clear, the light shines in its unchanged, virginal form. But if it comes upon a barrier or a contrary energy current, it splits, spreads, and takes on the guise of something that is essentially different from its starting source. In other words, in case the Aspects are hampered from expressing their tendencies directly, they go on to express them in a transformed, distorted and rigid way. They do this persistently, everlasting. I use the term "lasting" in a literal sense, because Aspects can't disappear of their own accord through time. They can be suppressed, but to disappear they must achieve their goal or unmake themselves. The barriers they come across can only stop or distort them for a shorter or longer length of time, but not totally and forever. Every single disturbance they come across contributes to their loss of transparency. It is exactly this loss of transparency, or distortion, that we experience as the bad in Aspects. But if we place them under the magnifying glass of Chain Technique, their highest Spiritual aspiration will be brought to light, without exception.

Whether they are complex or simple, positive or negative, an Aspect's basic characteristic is to lean towards a goal. The consequence of each Aspect Realizing the Highest Goal is, I will repeat, the integrated personality, which represents the outer instrument for expressing the "I". Integrating a higher number of Aspects through the Aspectics Process causes an increase in the freedom we have in choosing our behavior. On previous levels, while we did not have such a possibility of freedom of choice, we were under the control of any Aspect of our personality with which we identified at that particular moment. That way the freedom of choice we had was restricted. But as the process of integration develops, we have greater access to those Aspects of our personality that manifest our Being most suitably in particular situations. We acquire the greatest possible freedom of choice, because any thing of that which is in us can be activated and manifested.

We start the Chain Technique by accepting each Aspect, no matter its initial, direct goal, and then facilitate its realization within the scheme of consciousness, that is, in our imagination and feelings we create the situation it is tending towards. As we approach the Highest Goal, the intermediate goals that lead towards it become more acceptable in an ethical sense, logically all the more abstract, and, in the Spiritual sense, they become higher. No matter how ugly the sediment that the Aspect happens to be covering, its basic motivation is a higher one, because its final Goal is such. Only if we are judging its first goal can we trick ourselves or experience the Aspect as not being negative, unwanted, or damaging. Therefore the border that divides us from speeded up Spiritual development is exactly the readiness to accept the intermediate goals of our Aspects in our consciousness, no matter their appearance. Because in practice we come into contact with an operational law: when we accept an Aspect, together with the goal it is pushing towards, it moves along a line of lesser resistance along the Goal Chain towards Primordial Emptiness. If we suppress it, like a child whose normal needs are not satisfied, it becomes evil and creates problems. Unable to achieve anything in a direct,

healthy, and complete way, it desires to do so in a way that is immature, damaging, and warped.

If we suppressed an Aspect when we were five years old, it has remained on that level, because it has been psychologically and Spiritually starved, never accepted, and supported. When by way of acceptance we allow it to have access to more mature levels of behavior, that are characteristic of higher points of view, that is higher goals, it will manifest positive tendencies and will behave exactly the way we desire. During the application of the Chain Technique we will constantly observe the same model of behavior in all Aspects. Whenever we accept an Aspect that appears negative or damaging to us, we will conform that its goals are useful, positive and of a higher nature. They simply do the best they can at any given moment within the restrictions that we have imposed on them during our life. It really does remind us of Socrates' saying that no one will commit evil if they have a choice between good and evil.

The conflict between Aspects

When we are talking about the suppression of an Aspect, it is possible to gain the impression that we as a whole are against it and that we are the ones who are suppressing it. This sometimes does occur, but it is more often the case that the suppressing is being committed by one of our other Aspects with whom we are identifying at that moment, and that is in conflict with the Aspect in question. How do conflicts between Aspects occur? In a particular phase of development an individual strongly identifies with an Aspect and strongly believes to be that Aspect, for example, that it is a good child that obeys its parents. During this period, the greatest part of our psychological energy is focused on this Aspect and flows through it. The other Aspects develop slowly, in its shadow, unknown, or unaccepted (for example the Aspect that wants to confront our parents) and are most often pushed into the subconscious. For a period of time the individual is spared of any conflict, has clearly defined, direct goals and is capable of Realizing them. Observed from the outside, it appears as though it is a well-adjusted child and relatively happy child. But the child's goals are restricted only to the direct goals the Aspect has and with whom it has identified, and therefore the child is only capable of expressing a small part of its qualities, which are the characteristics that the dominant Aspect experiences as its own. The others will be suppressed. They can be suppressed but not eliminated.

By the metaphysical law of Denying the Existing, denial doesn't bring about elimination but to the contrary assures persistence. As one of our folk sayings suggests, the suppressed only manages to bounce up higher. Looking to realize its goals, and considering it has been thwarted by the dominant Aspect, the suppressed Aspect will "bounce up higher." And so a conflicting situation develops, most often on a subconscious level. As long as the dominant Aspect is stronger than the suppressed one, it will succeed in keeping it distant enough from the conscious. Because of this the suppressed Aspect will search for indirect ways to express itself.

In extraordinary circumstances, like stressful situations, the suppressed Aspect will surface and surprise, causing a shift in the individual's sense of identification. For

example, the person will identify with the rage felt towards his parents. When the stressful situation passes, the person will interpret it as a case of the unwanted having surfaced, an alien behavior to the person (“I don’t know what came over me, as though it wasn’t me”). But as the previously suppressed Aspect gathers strength, manifesting itself through fantasies, dreams, and daydreaming, it will start to influence the person’s decision making and the person will begin to worry. It is a sign that the internal conflict between the two Aspects has reached the realm of consciousness. One of the consequences of such a conflict, quite frequent in people of our time, is that they are never totally present in what they do, because they are divided, sometimes to such measure that we can regard them as torn.

The Chain Technique is in fact the quickest, the best possible way of solving such, and other similar conflicts in the personality. When we discover that basic tendency of both Aspects is the same, we will observe that the conflict existed only about the way in which the same goal should be realized.

Many people do not accept the various Aspects of their personality, treating them as something alien, unpleasant, and unfriendly. When they are aggressive towards an acquaintance, but then conquer their feelings, people say: “I was mad at him, but I calmed down afterwards. It was as though I was different person.” It is much closer to the truth to say that he has manifested two different Aspects at different moments. The Aspect that was manifested later is not the same as the one manifested half an hour earlier. The reason for that is that a person will in numerous life situations manifest different Aspects. Leaning towards their final goal, the Aspects, as half-conscious or subconscious forms, will manifest themselves through many intermediate goals. Much like many people have discovered, accepting our various Aspects and their operational direction by way of the Chain Technique towards the Final Goal brings about the discovery of their true, allying nature and represents a very effective way of making the Being whole.

Considering that, by way of the Collective Subconscious, the individual is connected with other members of the human race and furthermore with the whole manifested world, bringing its components to the True Omni source influences the whole human race, contributing to its evolution. The philosopher Keiserlink clearly states: “Every fundamental tendency of the personality is a quite independent entity, and their combinations and transmutations create....the internal fauna, the animal kingdom that in terms of richness can be compared to that which exists in the external world. It truly can be said that in every single one of us can be found, developed and active, to a varying degree, all instincts, all passions, all qualities and vices, all tendencies and aspirations, all capabilities and gifts of humankind” The same thought was expressed by Michel Montaigne, although in fewer words: “Every person carries in them the whole specter of human existence.” The variety of Aspects can be missed by laymen, although in energetically convoluted situations they too are able to observe them, but apart from philosophers, they have drawn the attention of great writers, and therefore have been artistically developed: The Six personalities of Luigi Pirandello, Steppenwolf and his magical stage, Dr. Jekyll and Mr. Hyde in the work by Robert Louis Stephenson, to mention a few. Even Saint Augustine while describing his internal battle exposes two dominating Aspects to reside in him: “The Animal Man and the Spiritual Man.”

The understanding of such occurrences in psycho emotional experiences has slowly matured in dynamic psychology, as much as it has in alternative Neognostic learning. The Scientologist Ron Hubbard teaches us that all our unwanted behavior had once been whole but was later surpassed by development and so turned into shortcomings and burdens. Earlier, they had been solving some of our problems, but when surpassed as such they would turn into problems of a higher level. For instance, the crying of a baby that is hungry, cold or is lying in damp nappies is a totally suitable reaction to such a situation in terms of its level of development. But if that Being later tries to solve problems by way of crying, at an age of 30 for example, such behavior qualifies as an emotional problem or, at least, to be immature. This idea has been taken over from Hubbard by avant-garde systems of humanistic and alternative psychology. One of the basic hypotheses of Neurolinguistic Programming is that “all behavior has a positive intention.” In the given circumstances it is the best that a Human Being can achieve. But trouble starts when the circumstances are changed. Such behavior then starts to turn into conflict and self-sabotage. However, if we, by way of the chain of ever higher goals, bring them to the Highest possible Goal, beyond which there is nothing else, they will integrate themselves, that is, they will merge into the whole Being. The observation that it is more efficient to work with parts of the Human Being rather than its whole has contributed to the creation of the Chain Technique. We experience ourselves most often in this way, as everyday conversation alludes. “Something inside of me didn’t give me any peace,” people might say. Or “The desire took over me.” “What is it in a human being that drives him towards drinking?”, states a well-known comedy. A drug addict knows that his deformity is leading him to ill fortune, but he justifies that “it” is stronger than he. It means that there is an Aspect that wants to take drugs and another that resists it. When he says, “The desire to take drugs is stronger than me,” he alludes to an Aspect of his Being that to him isn’t understood and which is subconscious. The good news is that when he rids himself of damaging rationality, a person can deal with his Aspects deliberately and completely, of which a Practitioner of our system will quickly be convinced.

POLARITIES

Teachings about polarities have long been present in the human mind. Pythagoras, Iranian Gnosticism – the teachings of the struggle between light and dark, observes the awareness of living in a two polar universe and it has possibly reached its philosophical pinnacle in Taoism. Throughout the world today the symbol of Ying and Yang has become popular, which represents the Taoist polarities of the active-passive or the male-female, and many thinkers accept it as the symbol of cosmic polarity.

Mystic schools and religions teach us that only One exists and that the various manifestations of this world are temporary observations. But in everyday life wherever people look they essentially observe wholeness to be made up of parts. Every single one of these parts is a whole, from a particular point of view, which can further be broken down into its constituent parts.

In Aspectics, the Parts of all that exists are treated as though they have a particular amount of awareness. This is a holographic consequence of the whole of which these parts are the Aspects. Every Part has in it the potential to return to the whole as well as the tendency to do this in a particular moment, just as it had strived towards parting from the whole at a particular moment. The return path of this Part leads to the reintegration of it into the whole.

The basic division of this universe is made up of IS and ISN'T or the division of I and Not I. You accept one part as I, and essentially that is the understanding that everything else, whether in you or out of you, is Not I. A male identifies with his masculine side and simultaneously suppresses his passive, or feminine, component. With strong personalities weaknesses are deeply suppressed, but they exist. It is exactly the existence of polarities that forms the basis for life's games.

Based on current knowledge that has been made possible through Aspectics, the simplest method of spiritual development is to allow Aspects that we experience as separated and foreign to again integrate themselves into the I. It is true that a majority of other systems do the same, except that they require more time: they help the Being to reclaim the separated parts of the Self, lost capabilities, and forgotten experiences, so that they can be what they really are to a much greater degree.

In some processes people can regard themselves as a Part, which in the absolute sense isn't true, but is useful in such processes. However, it is far more productive to regard oneself as a whole that is searching for its separated Aspects.

As has long been noticed, and which I have often emphasized in my own texts, the word "religion" stems from "re-ligere" or "re-ligare," which means to join again. Therefore we can say that a Practitioner of Aspectics, much like a practitioner of similar systems with the same goal, is a true religious person, who practices religion in the true sense of the word.

In the majority of Neognostic processes, we can divide the Parts we are directed towards into two main groups:

1. The first is made up of our wanted Aspects, that is, the characteristics, capabilities, and traits that we once had, which we had lost through some unpleasant or traumatic experience.
2. In the second group are the Aspects that are in us, which we want to free ourselves from, that is, to re-integrate.

Understanding the varying ways in which wholes and parts can exist and change gives us the foundation for understanding the technology of processing.

Existing and doing in this world can be represented as playing games of varying complexity. To play a game we must possess polarities. Without them there is no game! The polarization or the division of something that is whole forms polarities. The game lasts for as long as the polarities exist. **The game starts with polarization, and finishes with integration.** When a game is over, another must start, otherwise the person will fall into a state of apathy and lack any sense of meaning.

We can name the divided polarities as good-evil, active-passive, beautiful-ugly, but our sense of judgment depends wholly on a point of view, and if we judge from a totally neutral position we would be unable to offer valuable judgments; not a single polarity would appear more valuable than any other. It is exactly this which happens when, going down the Goal Chain, we arrive at Dynamic Emptiness and thereafter radiated by it, by way of the essential characteristic of our Being, we start to descend back from one goal to the next: they either harmonize with Emptiness or dissolve and lose themselves into it, or appear meaningless to us.

The game can be ended only when the opposites (polarities) are dissolved and integrated. No single polarity can have total and final victory. No matter what the succession of one-sided victories, the other side will not cease to exist. It is impossible because a polarity creates another by its very own development. A particular intelligence test can shed some light on the essence of polarities. It is a serious test, not a joke, and it has a particular solution, although to a great degree it is satisfied by the factor of ones own knowledge. This is how it goes:

“A hunter started out from camp and went south exactly three kilometers. He turned at a right angle and went east exactly three kilometers. There he killed a bear. Considering that he couldn’t carry it alone, he returned, at a right angle, exactly three kilometers north to his camp, so he could ask his friends for some help. The question is posed: What color is the bear?

If you are interested you can try and solve this test. However, irrespective of whether you solve it or not, it says much about polarities. The solution to the test is this: the bear is white! White bears live only in the northern hemisphere; in the southern hemisphere there are none. The hunter and his friends had their camp exactly at the North Pole. The only point on this globe, from which it is possible to go three kilometers south, and then

turn at a right angle three kilometers east and return to the starting point at a right angle three kilometers north, is the North Pole. At every other point this would be impossible.

North, as far as being a side of the world is concerned, is a relative concept. It can't exist without South. If we take North as a polarity, which we wish to develop so that we can rid the other polarity out of existence, we have to travel further North. When, traveling further North, we arrive at the northernmost point on the globe, and that will be the North Pole itself, then, wherever we go we are traveling South! No matter which direction we choose our movement is unavoidably transformed into traveling South!

Many sayings mention the essential inter-relationship of polarities. It is darkest before sunrise! When the darkness of night reaches its apex, light starts to appear signifying the oncoming of day.

When we want to enter the deepest part of a forest we can do this only to its center. If we continue further, we begin to go out of it.

In creating something desirable and good, the Human Being simultaneously creates something negative. This occurs on the subconscious level and remains unnoticeable to the individual.

Many thinkers have mentioned it. We cannot have and follow the Messiah of Light and not have immediate thoughts of the Antichrist or the Great Master of Darkness. There are Angels and there are demons.

Contemporary Neognostics express this with a particular terminology: When a Being creates an intention; simultaneously the opposite or the counter-intention is also formed.

Shaun Morton, a contemporary prophet and UFOlogist writes: "With every created intention in our lives we also create a counter-intension, which has to be conquered. The greater the good we wish to realize, the greater the evil we have to conquer to achieve our goal. Everything is in balance. The positive creates the negative, Yang creates Ying, and white creates black."

Ralph Waldo Emerson, a well-known philosopher from the past century, also mentions polarities, naming these polar manifestations as The Law of Compensation. Njegosh, the Montenegrin poet, expressed this law, the law of the Human Being, in words:

A cup of honey no one has yet drunk,
Which hasn't been choked by bitterness.
A cup of honey calls for a cup of bitterness,
Mixed they are easiest to drink.

The game of polarities is most obvious in the everlasting struggle between good and evil. "Good" can never totally weed out "Evil," nor is the opposite result possible. Too much good turns into a weakness, an evil. About it there is a saying "Too good, not good!" It is impossible for only good to exist, as the well-known example from Zen tells us about

in the one-handed applause. One polarity has meaning only in the presence of the other. The only possible way to end the good-evil polarity game is to neutralize or redeem one with the other, and in practice this means to transform evil into a greater degree of good, and for good to become evil in a greater degree. Then neither of them exists anymore as such, and the Human Being has learnt a new lesson.

There is an axiom, derived from the existence of polarities, that has to be kept in mind in the application of Aspectics: **If a Being concentrates on only one form of existence, one polarity of existence, it automatically creates the opposite way of existence, the opposite polarity.** If a Being does not accept responsibility for both sides it has created, it will provoke an unwanted state of the game, which started the moment the polarities formed. The solution to such a problem is to encompass both sides and for them to be integrated into the whole Being. That's why in the majority of cases, when we apply the Aspectics Process to one of our Aspects, we immediately search for its opposite Aspect so we can integrate it, although at that moment it doesn't have to be re-stimulated or active.

That is the approach of two confronting Aspects and the Being as Emptiness, which represents the balancing point between those two Aspects. The other approach is this one: If the client has an unwanted behavior or state, the client has to some degree finalized the division. The Part of the client that manifests itself like that, which does that, and the Part that doesn't do it. The unwanted Aspect persists because it hasn't been reconciled and neutralized with the opposite Aspect.

Many psychotherapeutic systems that try to solve human problems put up with failure exactly because of their ignorance of polarities. And the contemporary systems that have that knowledge invest the greatest effort in eliminating the opposite intention that has automatically been created, and so end an unwanted game.

How should one proceed, in the application of Aspectics, considering you have knowledge of the existence and relationship of polarities?

When you have a simple problem, for example, when you lose your temper because you have lost something that is dear to you, integrate the aspect of anger and do not search for its polarity.

But with every other unwanted tendency or behavior, which persists and creates problems, you should find the opposite polarity and integrate it, although it might seem unnecessary to you. In case you always become quite agitated when you lose something, and that state has poisoned your life for a long time, you must do the Aspectics Process with the matching polarity. That, in your case, can be the joy you feel when you find something or get something; it can be the feeling of philosophical peace that you have felt in some situations when you have lost something, etc. Only you can determine the polarities based on your own experience, although there are some that are generally accepted.

If you are thinking, “Why should I remove a feeling of philosophical peace, which I have felt a few times in my life when I had lost something? I want to develop such a feeling,” know that you will not lose it by way of integration through the Aspectics Process. You will integrate it, and that means that you will be able to manifest this form of behavior at your will. The integration of polarities offers you the freedom of choice: you can be agitated, if you wish! You can also be calm, if you wish. You simply have freedom of choice, the freedom FOR behavior and the freedom to be WITHOUT that type of behavior. In Aspectics we define **Freedom** as the ability to take up points of view of our own free will and to have experience from them.

Note the following: your problem, getting agitated when you lose something valuable, stems, is created, and is continuously renewed from the opposite polarity, because you feel joy when you find or get something!

The problem of a person who feels awkward in the company of strangers exists because he or she had once suffered a put down in such a relationship, and yet primarily because that person wants contact and relations with such people! If that person did not feel a leaning towards contact with others Human Beings, the person would not feel awkward but would feel indifferent. When the person completes both polarities – awkwardness in the company of strangers and the desire to be with them (or the desire to be loved by others or the wish to be accepted by people and so on), the person will be able to choose how to feel in the company of strangers. **Before that the person had to feel awkward!**

Quite often the unwanted state is fear of authority. In any case it has been created by unpleasant experiences which the person has had with authority, beginning with parents, then further, but it would not persist if the person didn't want to be accepted by authority as being equal, sympathized with, or loved.

Some Aspects are more complex than others. The Aspect “To be angry” can have several identities in its basis: “the abandoned lover,” “the sacked clerk,” “a loser at cards,” “a person whose wife interrupts him in the middle of speech,” etc.. Chains of similar occurrences – in which a person has experienced anger – can attach themselves to that Aspect. We choose to work with one of its forms; a few general situations in which the Aspect has appeared and one concrete situation during which it had been manifested, and then using the Aspectics Process we bring it to the Highest Goal. If an opposite Aspect exists, which is countering the achievement of the other Aspect's Higher Goal, we apply the Aspectics Process on it as well. When later on anger appears again, we work with the new Aspect that is expressing it.

The reason we apportion the anger to the Aspect and not to the person is because by doing so we establish differentiation, and therefore make it possible to use the Aspectics Process. If we didn't emphasize that the Aspect is expressing the anger, the client could insist on his right to be angry and to state that he is angry, because he has been provoked and because his marital partner always continues to get on his nerves anew; and not that the anger actually appears as an Aspect, etc. The consequence of such a stance would be the impossibility of integrating the Aspect. After a successfully completed Aspectics

Process, the client said: "This is right now, but I have critical thoughts about what will happen after a while." On my insistence that this is the appearance of an opposing Aspect, *being critical*, which will surely undermine the success of the completed process, and so doing the Aspectics Process on it would be essential, he replied: "Being critical isn't my Aspect. I'm simply critical as a person." It was clear that he had identified with that Aspect and wasn't able to do the Aspectics Process, because it can only be used on Aspects that have been partitioned.

The philosophical basis of the Aspectics Process is the fact that something that had once been whole has separated into two Parts or Aspects, which represent opposing polarities. This tear creates a state of game play between two polarities. The goal of the Aspectics Process is to re-integrate these two Parts into a whole. Neither of the two Aspects is whole or perfect, even though during the process we can regard the whole Being as a polarity. The client most often experiences an Aspect to be totally unwanted and wants to be free of it, that is, to reintegrate it into a whole, feeling that the whole is his true I. It is exactly this separation that is one of the reasons he has problems with this Aspect. The problem will persevere until it's re-integrated within the place from which it had once separated: the whole Being.

Focus your attention on the fact that the Aspect's process of re-integration begins with the first goal on the Goal Chain, and that re-integration becomes more complete as we move along the Chain of ever-higher goals. When the first goal is brought to awareness, both a partial reintegration and the lessening of tension results. If we were to stop the process at this point, the client would for a certain period of time feel as though the problem has been solved and the tension lessened. But the problem would appear again in a different form, and with it the tension also, although the tension would now be somewhat weaker than it had been initially, because the Highest Goal hasn't been achieved and the re-integration has not been completed. Soon a new game is established between the current state that the person finds himself in, and the goal, which appears before him and of which he hadn't been aware of up until this point.

When we accept that the theory of game play is the basis for our work, we will observe that Polarities are vital elements in creating the game and, simultaneously, the most important mechanism in creating deformities and unwanted states, on the one hand, and desirable games on the other.

There are four main ways in which polarities and games appear.

In the **first**, a person separates his identity and intention from a wanted goal. From time to time it feels whole and complete. From that wholeness a person at a given moment separates from a state, quality, object or circumstance that he wants to create, put under control or have. This is one pole. The other pole is made up of the I, which wants that result or state; the I that had for a period felt whole but does not feel that way now. The interaction that establishes itself between these two poles forms the tension and creates the game play.

In the **second situation**, polarities are formed when a person as a whole is exposed to negative outside influence that creates an unpleasant experience in the person. The person resists the experience by exposing one Part or Aspect as an energetic dam that keeps the experience at a distance! The resistance is made up of the effort to disown the existence of experiences that he person doesn't want to experience. Effort and energy is invested in keeping a distance between the unwanted experience and us. However, resistance ties up attention, and that means the energy of an individual, and so sustains the existence of the Aspect to which the resistance is directed.

In the first situation the Being's Goal is to Have something. In the second situation the Being's Goal is Not To Have something, or, more precisely said, to prevent the occurrence of an experience.

The **third way** in which polarization of an Aspect occurs is the existence of surpassed (outgrown) modes of behavior. At a particular level of development a form of behavior was suitable, but on a higher level it is not. For example, in earlier phases of development the dependence of a child on its parents is logical and suitable, because it offers safety, security, and development. But if a grown-up is dependent on their parents it is a problem and dependence becomes an Aspect to which Aspects should be applied.

The **fourth way** in which polarization occurs and Aspects become created is by opposing internal experiences; when a person doesn't truly express that which is inside but rather something else altogether. For instance, a person is offended by someone's behavior towards him and instead of communicating it, he expresses something else – that the person is right; that he understands the person; or remains quiet, that is, ceases communication. In this situation, too, a person erects an energy dam between him and his experience, only now the dam is preventing communication with the outside world.

If in the formula of realization Be-Do-Have we separate "Be" from "Have," then we create "Do" as a phase we must pass to reach "Have." If the barriers separating the Being from the goal are approximately the same as the freedom of choice that the Being has, so that it is possible to achieve the goal through investment of effort, the game will flow optimally. Trouble starts in two cases: When a person starts a game in which the goal is too easily achieved and so the person becomes indifferent or apathetic, or when the goal is impossible to achieve and the person becomes vain and dissatisfied.

In the second case a person starts a new game while not having completed the previous one, and that means that the goals have not been achieved or have not been abandoned of one's own free will.

I am repeating the information about unwanted states of the game because exposure to the stated material about Aspects can lead to the wrong conclusion that Aspects of our Being are bad in the absolute sense. They are not. In the life we lead, the integration of Aspects is replaced with their polarization. Whether we choose integration or polarization depends on the situation we are in and which game we want. For example, whenever we wish to achieve a desirable goal, we establish a polarization between that goal and our current situation. During periods and situations when there is little activity

in our life, apathy and a sense of the meaningless rule because there are no goals we are striving towards; we need more polarization to be able to create the necessary tension for activity and so be able to emerge out of our apathy. The best way to do this is to set bigger and more meaningful goals or to direct ourselves towards goals that are achievable in the distant future.

On the other side, if we have an unwanted type of energy, that is, pent up emotion, which provokes negative emotions and unwanted states, if we feel divided and not whole, we need to free ourselves from polarities and complete integration. It is important to remember, I emphasize again, that we cannot free ourselves from polarities by way of rejecting, suppressing, stifling, beating, or controlling the unwanted Aspect, but only by integrating it into the whole Being, so that between them no difference in potential, or related tension, can exist.

ENERGETIC PHENOMENA OF THE ASPECTICS PROCESS

Work with the Chain Technique exposes energetic occurrences that had been observed earlier in psychological and Spiritual processes, but here they are emphasized because the greatest amount of time is spent working with polarities. One Aspect of the personality represents one polarity, while the other Aspect represents the other, or the role of the other pole may be the remaining whole of the personality that for a period of time identifies with it. Here I will set out certain facts gained from experience that act as axioms, that is, obvious truths.

Each polarization of a thing, manifestation, or Being into opposing polarities creates in them potential energy that tends towards neutralization. If the poles approach each other, the potential energy turns into kinetic energy. When the polarities merge and so neutralize each other, a new balance is created and the kinetic energy frees itself in the form of heat or emotional energy, or as a tendency towards activity and can be used for useful psychological functions.

When two or more elements come close each other, energy is freed. In the context of Chain Technique it is important to note the following: as the process of nearing continues and the elements in the system approach each other, freeing larger amounts of energy in the process, they do not arrange themselves coincidentally or chaotically but syntropically, creating new syntheses, in which it is possible to notice more comprehensive harmony, better functioning and greater beauty.

This process is obvious within social groups. When a few individuals form a harmonious group, becoming closer with each other in the psychological sense, great energy is freed that can be directed towards useful goals.

The Aspect has its first goal, which at that moment appears singular and final. When that goal is achieved, synthesis is realized, blocked energy is freed, and the whole Being functions on a higher and more harmonious level. Beyond the first goal there is the second one, but until we achieved the first goal in our consciousness we are not able to observe the next obscured goal, because the first goal has blocked its view in the form of a non-transparent barrier. When we totally enter the experience of having achieved the first goal (although its realization is achieved only in consciousness) and we arrive at its furthermost limit, only then, and not before that moment, is it possible to view the next, higher goal. By totally entering into the experience of the first goal we exhaust it, as though we have covered the whole area of its field and so have arrived at its furthermost point of its view-span, from which we can clearly observe the next goal. When it is achieved, tied up energy is freed and a new, higher synthesis is reached, as well as a higher harmony between the elements, or the Being's Aspects, and the expansion of its consciousness into previously unconscious spheres. As a whole it functions better, develops, and moves to a higher level. Now it is capable of observing the next goal and directing itself towards it, and so on...up until the final goal, which is Emptiness. **It is then that the whole goal structure finally falls apart and all the energy is freed. The**

Aspect that had up until then been polarized finally integrates into the whole Being and starts to function on an evolutionary higher, more harmonious, and efficient level.

However, the knowledge that, in the final vision, each Aspect of ours, from massive structures such as subpersonalities are to minuscule tendencies and current impulses, is directed towards the Highest Goal, doesn't mean that a person can reach it directly, during which one might skip the intermediate goals that lead to it. That is impossible, just as a person, who theoretically knows that unseen territories exist beyond the line of the horizon, cannot see those spaces based on knowledge alone but has to invest a lot of effort to be able to see them. **To reach the Highest Goal, the Client must go through the Goal Chain and exhaust the experience of each goal, although he does this in a quick manner, by way of consciously living out the experiences of achieved goals.** As a result of this, even though the technical procedure is quite simple, we must adhere precisely and faithfully to it, otherwise, instead of achieving the Highest Goal and the integration of the Aspect we had started from, we will experience disappointment.

For us it is important that the new psychological and Spiritual synthesis of the Being doesn't only exclude a demand on our energy – except at the beginning so the process may start – but frees the energy that had previously been tied up into lower organizational forms and offers it to the Being, while the Being's psychological structure gains in harmony and a more efficient order in components. In short, by integrating separated Aspects into the Being we arrive at a new, higher level synthesis. In the movement towards higher psychological and Spiritual synthesis, the energy that is freed is felt immediately and quite clearly as an emotional high, excitement, state of happiness, sometimes as the "ultimate experience" or as a tendency to do things, and often as a creative impulse. Whenever such energy is accessible, and especially when it occurs suddenly or is freed in great quantity, it can be deliberately channeled and used for continuing the process of Spiritual synthesis and speeding it up. If this is not done, the energy dissipates, during which the potential and the possibility of psychological breakthrough is wasted or can in fact become a cause of disturbance for other forms of internal synthesis in the psychological field.

Polarities cause energy, that is, an energy flow

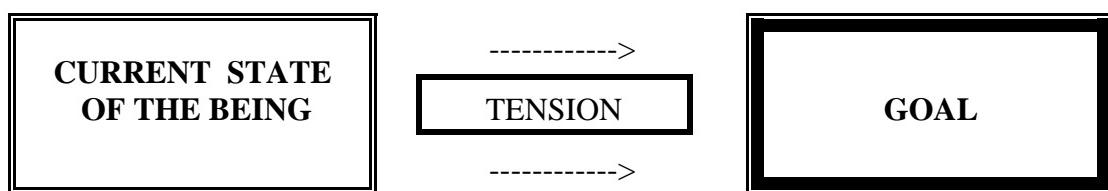
In terms of the Chain Technique this is important, because practical advice stems from this axiom. In the previous heading I have mentioned it, but now I emphasize it: if you wish to create energy, that is, to initiate an energy flow, you should create a polarity! Another term for the energy state between two poles is tension, most often noticeable between the desired goal and the current state (see my book "Creaton").

On the other hand, (this information is repeated for the purpose of proper understanding), if you possess unwanted energy, that is, emotional charge, to eliminate it you must remove the polarity, for example, between an Aspect that wants something and another that leans towards a different goal, or between an Aspect and the whole Being. It is obvious that this is exactly what we do in the Chain Technique.

The metaphysical law of Denying the Existing shows us that we cannot free ourselves of an unwanted polarity (for example, between ourselves and one of our unpleasant states) by rejecting one of our poles but by their integration into a whole, so that no difference in potential exists between them.

To understand the energetic occurrences of psychological and Spiritual processes it greatly helps to know about the nature of games, structures, and goals. Therefore, it is a good idea to study the material published in the book “Creaton.”

As soon as a person starts a game, or whenever one sets a goal, the structure of polarities is established, that is, one divides into two, between which there is tension:



A structural tension exists between the current state and the goal until the goal is achieved.

When the goal is realized, the goal structure falls apart, the polarity disappears, and with it the structural tension. A state of balance results, as well as the leveling of potential between the two poles; in fact they disappear, because when the goal is achieved the current state and the goal become one: there is no difference between them, no energy flow or tension.

Creation or manifestation occurs when a thing, idea, or Being separates into two – two things, two ideas, or two manifestations – which affect and react to each other.

The same creation finishes when the two are integrated; which means they have merged, or been absorbed into one. This occurrence we call discreation or dissolution. Remember the discreation of simple feelings in Excalibur. To discreate fear, we enter the feeling and identify with it, that is, become one with it.

To lower any thing or idea from a higher plane to a lower one, we need to break them down into polar causes that are in balance within it – we have to imagine opposite extremes in its manifestation and represent them as separated, while keeping in our consciousness the fundamental unity they possess when they are in balance. An example is the analysis of water, showing it to be made up of hydrogen and oxygen.

To lift any thing or idea from a lower plane onto a higher one, imagine its opposite and neutralize that pair of opposites in your consciousness. Two ideas or energies must connect and stabilize in that form long enough to be able to suit the idea or the energy of the higher plane, which will attract the energy and pull it up.

Discretion occurs during movement from a lower plane of existence onto a higher one. Contrary to this, creation happens when we descend from a higher plane onto a lower one.

A practical conclusion can be drawn from this: All that we experience is created on a level that is higher than the one in which we experience it.

The connection, or synthesis, of two contrary ideas or entities gives birth to something new; a third idea or entity, which is on a higher level of existence than the previous one. When Hydrogen and Oxygen merge they provide a new synthesis – water.

Any two things or ideas that had previously been divided for the purpose of creating will effect and react to each other. Initially, their magnetism will be of opposite polarities so that they will again want to become one. In the act of merger they transfer magnetism and energy. When their energy is transferred and their magnetic polarity becomes equal, they will repulse each other, striving to distance themselves and again form their separated individuality. And so on. That uninterrupted series of games is what constitutes life.

In such a relationship, the side that has more of it will emit energy, and the side that has less will accept it. This energetic charge is not static or fixed, but depends on the energetic charge or the vitality of the idea or thing. What is important is that the energy flow goes forwards-backwards, as an alternating current, and is never one-directional.

The axioms of creating and dissolving and of cyclic change apply to all aspects of existence. Not knowing those axioms, and our tendency to have everything stay the same in situations of changed circumstances, brings about stagnation in thought and is damaging to our relationships while slowing down our evolution.

During processes of discreating, we must keep in mind that nature and the human spirit do not tolerate vacuum. Both have the tendency to fill it, and it will last for as long as it isn't filled. For that reason, in the processes of discreating unwanted states we must always create a new, desirable state to replace the one we have discreated (see "**Excalibur**"). In the Aspectics Process we are not often forced to do this and that is its great advantage. Why? I will explain it quickly, because readers who have completed my one-day Aspectics course will find it to be quite clear. As a basis for explanation we will again use the Cycle of Realization *Being-Doing-Having*, which determines the behavior of each Aspect as well as the whole Being. The Aspect was created at the moment of separation from the whole. Just like everything that exists in this universe, it has its Highest Goal, Emptiness. In other words, it strives to return towards the whole it came from, from which it separated. Its evolution develops inside of the *Doing* phase. To reach its final, Highest Goal – Emptiness – the Aspect has to pass a number of intermediate goals on the Goal Chain. If we discreate it prior to the final goal, the result is much the same as if we had created an empty space in a river prior to reaching its delta. In that empty space an energy whirlpool will be created and it will pull in mental mass to fill the empty space. It will form a new creation, which will most often be akin to the previous one. To avoid this, in place of the discredited form (usually a problem or

an unwanted state) we create a new, wanted, or positive creation. For that reason I had insisted that Practitioners of Excalibur create a new reality of approximately the same measure as the discredited elements of the old one had been.

With the Aspectics Process this is unnecessary, because the Aspect, climbing along by way of the Chain Technique from one goal to the next, will have completed its normal evolution and have finally joined with The Highest Goal. Nowhere along the Goal Chain has it left an empty space that would have, as an energy whirlpool, sucked in mental mass, and so caused a new creation that might be unwanted.

Also important is what happens during the return descent along the Goal Chain, when the Practitioner, radiated by Emptiness and so aware of his essential nature, goes through the goals on the Chain: all “negative” and inferior goals fall apart and disappear or appear meaningless and unreal, as though they never existed. But “positive” and Spiritually higher goals, which sustain the synthesis of the higher level (greater harmony, order, and beauty), are experienced to be totally in harmony with the Highest Goal, or essentially the same as it. Emptiness amplifies them, or the Practitioner will experience them to be one with Emptiness. In this way, by returning down the Goal Chain, indirect and automatic creation is completed at a lightning fast speed – in the Practitioner’s subjective universe new syntheses are created: psychological anchors of greater strength and harmony, and higher levels of Spirituality.

Although we operate with numerous Aspects, their existence is illusionary. Only One exists as a reality. Everything else is an illusion and that’s why everything in existence exists only as a form of manifestation of the One. The division of something into two polarities is an illusion that a person surpasses during the experience of Gnosis, which is the merger with Truth, Emptiness, or Tao. The means or ways in which it is deliberately and consciously achieved are the various systems that offer the possibility of experiencing Gnosis. In everyday life the means to it is love, because it erases all illusionary borders and divisions.

Solo Processing

With the majority of Gnostic systems we can ask whether their processes can be completed individually. The desire to do this is understandable and reflects the need of a conscious Being to be independent of its surroundings. With some systems of development it isn't possible to do this and such inability represents one of their shortcomings. The important value of Aspectics is that it allows the possibility and preference of doing solo processing.

Individual or solo processing is the activity in which the Practitioner, within, connects with the roles of both the Processor and the Client.

This doesn't negate working with a partner or Processor. On the contrary, working as a duo is more valuable and efficient. We live in a two-poled universe and when two consciousnesses unite in the effort to make conscious an unconscious Aspect and its goals, the process flows quicker than if an individual does it alone. This is the case with all systems of processing. Also, a trained Processor, while neutrally observing a client, because he is not submerged in deep layers of mental mass, can more easily observe problems that appear and also side-step the underwater rocks one can get caught on during the process. Sometimes a solo Practitioner has a tendency to give up during the process and that's when the role of a Processor is immeasurable. Also, working as a duo provides a double effect; because when the client's Aspect integrates the same thing happens with the Processor – if the Aspect hasn't previously been integrated. But solo processing is possible and valuable all the same, and it also has some advantages.

To use the solo process in practice, simple conditions must be satisfied. A Practitioner must have previously completed the one-day Aspectics Course under the leadership of a Certified Master of Aspectics, because the course prepares one for solo processing, or for the Practitioner to have 10-15 completed Aspectics Processes him with a trained Processor or very experienced partner. He must also understand the technical side of the Aspectics Process to a degree where he is able to work with it automatically. He must not have to remind himself what has to be done at any moment, which words to use when addressing the Aspect and never must he mix up the order of activity, nor to exclude one of them. Even if he makes such an error, he can achieve a certain level of success, but it will be less than optimal.

Solo Aspectics Processing, as I have mentioned, has its advantages. A Practitioner doesn't have to pay a fee for the work of a Processor, and he can work with it when and where it suits him most and can allow his own creative research into new possibilities of Aspectics, because its potential for further development is great.

The Aspectics Process is not dangerous whether it is done solo or as a dyad. If it is at all possible to talk about any danger, there is the danger that, like in many methods of meditation, it can result to retreating from the world. It is a good thing for the Practitioner, parallel with working on the integration of Aspects, to take part in the friction of every day life. Especially then will one be able to observe the true value of this

system. A Practitioner will do well if he allows himself the time to digest and assimilate new experiences. Most efficient is to do it regularly, once a day or once every few days. Ambitious beginners sometimes over-do it, and might complete ten Aspectics Processes one after the other. The consequence of over-doing it can be the appearance of a mild feeling of unreality or “floating.” You can easily remove such a feeling if you complete creative processes for about 5-10 minutes. These processes require that you create something in your mind: you imagine, by identifying with it, to be building a house, completing some task, anything that would in real life represent an act of creation.

In the technical sense the solo process is done the same way as with a Processor, except that the Practitioner does two jobs. The basic thing is to establish as complete and simple a communication with the Aspect as possible. If you have difficulty with this at the beginning, you must complete the basic communication exercises with the Aspects alone. Subsequently, without critical judgment, accept the FIRST ANSWER that come to you from the Aspect or which appears to have come from it. With this procedure you cannot make a significant mistake. Considering that all that exists leads to the Highest Goal, if to some degree you steer away from the Goal Chain that leads directly to the Final Goal, your mistake will create a slight detour and will quickly return to it. **Because even the mistakes we make, including the wrong goals, strive to connect with the Highest.**

For every answer you receive from the Aspect you should thank the Aspect, write it down, and then enter with it into the situation of the achieved goal (achieved in our consciousness and feelings). Then you should put in an effort to feel the achieved goal as comprehensively as possible, to exhaust its capacity to the furthermost limits. After that, feeling the situation of the achieved goal all throughout, you should address the Aspect and ask it for the next goal. And so on to the Highest Goal. Subsequently, with the state of Emptiness as the essential characteristic of your Being, return down the Goal Chain through the goals on it all the way to the Aspect from which you had started.

At the end of the process, always be careful to check whether there is an opposing Aspect (or Aspects) which is preventing the previous Aspect from reaching its Highest Goal and integrating into the whole Being. For the integration to be complete and so that the unwanted state doesn't return, you are required to complete the Aspectics Process with each opposing Aspect.

Also, in case the Aspect is stronger or has manifested over a longer period, seek its polar opposite and complete the process with it. You should keep short notes about the completed Processes. Note the date, the Aspect you worked with, if there was an opposing Aspect and your own assessment of the success of the Process.

THE CHAIN TECHNIQUE AND THE HIERARCHY OF IDEAS

The movement of the thinking process can arbitrarily be subdivided into horizontal and vertical movement. In the context of Aspectics horizontal movement doesn't interest us. People think like that their whole lives and achieve very little in terms of value. In Aspectics the thinking process is directed vertically, going through a great span and a number of levels, from specific ideas to abstract ones. Every idea, apart from having different content, differs from others by its specific (concrete) or abstract (general) quality. We will name the movement from the specific to the abstract "abstraction," and the movement from the abstract to the concrete we will call "concretization."

What interests us here is the hierarchy of ideas, which forms the basis of the Chain Technique.

If you isolate any idea in the universe, you can find another either more concrete or abstract idea in relation to it. The exception is the idea of the Absolute or Emptiness as an extreme on the abstract side. When, during the Aspectics Process you arrive at it, you clearly observe and state that there is nothing higher. If we start with the idea of television and wish to be more specific, that is, to complete the concretization of television, we must talk about types or categories of television sets or about their parts, which all fall under the general idea of television. In this process we can think or talk about Toshiba, Sanyo, Philips and similar brands of television sets and so on, that is, about any type or category of television. If we wish to continue with the process of concretization with one type of television set, for instance a Sanyo television, we will think about black-and-white Sanyo televisions and color Sanyo televisions. If we continue with the process of concretization with the color Sanyo television set, we can think about portable televisions, home sets, large public sets, and so on. Take note that every level becomes more specific, more concrete, and that the number of units or samples in each category becomes less. There are less Sanyo televisions than there are television sets generally, less Sanyo portables than there are all types of Sanyo sets, and so on.

We can do the process of concretization in another way, by talking about the smaller parts of a particular whole. If we return to the idea of the television set and complete this form of concretization, we can now think about the screen, receiver, transistors, the box... Furthermore, applying concretization with the receiver, we will arrive at the program buttons, electronic connections, switches, fuses, and so on. There are parts in the fuse that are smaller than the fuse as a whole, and so on. In concretization we think about the smaller parts of larger parts. Now let's look at the process of generalization of televisions, in which we will move towards more general and abstract ideas. To uncover an idea that is more abstract and general than the idea of the television set, we must ask ourselves the question: "Which goal does the television set serve?" Or "What is its goal?" Naturally, it is a means for spreading information, that is, its goal is to inform. It means that we have arrived at the idea of providing information. Do you notice that the idea of providing information is broader than the idea of a television set? The idea of

providing information includes informing by way of radio, newspapers, books, verbal communication, and so on. The idea of television can be placed within the idea of providing information, because the idea of television is narrower than the idea of providing information.

Let's continue with generalization: "What is the goal of providing information?" Knowledge! Furthermore, to be able to obtain knowledge the world must exist – the material, social, and spiritual world – about which you gain knowledge, because knowledge is the attainment of knowledge about the world. The world is a more abstract idea than knowledge, because in some parts of the world at this moment you can obtain knowledge and in others you cannot. Furthermore, there are Beings who want knowledge and those who don't or are neutral in that respect. By further generalization we will arrive at the idea of existence. That is a more abstract concept than the concept of the world, or a higher idea, because maybe "another" world exists. Existence contains in itself space, matter, energy, and time; all the worlds that ever existed and which will exist once this one is gone.

We can ask ourselves why are we thinking about the hierarchy of ideas at all. Because most of our time is spent communicating, whether with other people or with our Aspects, and one of the problems that appear in communication is that people often omit concretely defining a particular Aspect and to complete the process of generalization. The question can be posed: "Of what use is generalization?" In the process of communication, as well as in the process of judging the importance of information, it is very useful to go through the procedure of checking higher or more abstract ideas. For this purpose the following question is useful: "To what end?" or "What is the goal of that?"

In every good, productive system the goal of lesser structures is to serve a larger structure. The purpose of any part is to serve the whole, whether a physical structure is in question, a social group, or the psyche of an individual. Similarly, the purpose of any class, category, or organizational part or organism is to serve a class, category or organizational part or organism that is immediately above it. For example, the purpose of wheels is to serve the automobile. They serve to allow it to move from one place to another. The purpose of a steering wheel is to allow the automobile to change directions while moving, and so on. The purpose of a body organ is to serve the body, the purpose of particular personality traits is to serve the whole personality, and so on. But from time to time, what occurs in an organism, an organization, or a psyche is that their parts forget the goals of higher order and then start to serve their own goals, which sometimes are not the goals of the higher whole. It is as though they have gained a separate life. When we have dealings with any structure, whether it is a group of people, or the psyche of an individual, we should keep in mind that the evolutionary goal or purpose of each smaller part is to serve the greater structure.

We meet with the concept of the hierarchy of ideas in many philosophical and mystic systems. For example, Plotin, who developed Plato's teachings and created Neoplatonism, teaches that from the Highest, which is One, the process of emanation or radiation creates lower levels of existence. The first emanation is the Nus or Spirit, from

which follows the Worldly Spirit, which is the connection between the sensory world and the supersensory world, and furthermore by way of emanation lower forms are created. There is a hierarchy of steps by which the Human Being returns into One in the opposite direction. It is essential to cleanse oneself, and cleansing comes down to freeing the Soul of bodily connections and to practice ones main qualities. On the second level the Soul rises above sensory perception to the Nus through contemplation. The third step, which is inexpressible, leads to connection with the Nus. Finally, ascension is completed with ecstatic connection to the One.

Plotin's "One" represents an almost perfect parallel to Brahma in Hinduism and Static in Scientology, Sunyata in classical Buddhism, Zen, Chan, and Emptiness in Aspectics. It is beyond reality and beyond human personality. Plotin writes about One: "One is IT rather than HE...With the One all things are connected, and all existence strives towards it...It is without desire; self-sufficient, beyond thought, beyond definitions, beyond understanding and reality. The return path of the Soul travels in the opposite direction towards the One, the Highest."

In the Kabbalah, the model of the Tree of Life is used to show the hierarchical structure of the universe, as well as the mental operation known as the ascension on higher planes, in which the Practitioner starts from the most concrete level, the secular, which represents the Sefirot Malkut, to the most abstract level, whose symbol is the Kether. Beyond the Kether there is the Ain or Nothingness. In the opposite direction flows the process of descent from the most abstract idea of Nothingness to the most concrete manifestation from which we had started.

Alistair Crowley also uses the hierarchical idea levels as an explanation why efficient magic must be white. Ritual magic hasn't any power, says Crowley, unless the operator invokes cosmic forces (Cosmic Intelligence) which rule the sphere that includes the goal of the magic operation.

A Hierarchy of Intelligences exists from the most elementary forces to All-powerful God. For a suitable intelligence to listen to him, the operator must invoke its superior intelligence. But there is a superior one to it as well, so that in the following operation it must also be invoked. Along the way, as the operator climbs the hierarchy, Cosmic intelligences are more perfected in the moral and Spiritual sense. At the top of the hierarchy are the forces of Justice, Good, and Light. To call upon them, the operator must invoke the intelligence that is superior in relation to them, which is the Absolute – beyond that there is nothing. Because of this the highest and most efficient magic turns into Theurgy: directly addressing the Absolute God.

In my system "Creaton" I mentioned Hubbard's structure of dynamics by which the Human Being survives in this universe. Those eight dynamics are hierarchically structured from the most concrete: self-preservation – to the most abstract: existing and surviving through the Absolute and Infinity.

The second dynamic is obviously more abstract than the first, because family includes a marital partner, children, parents, and other relatives apart from the individual. In this

manner the second dynamic is more comprehensive and abstract than the first. Social groups, as are citizens of a city, of a nation, or members of an organization, are more abstract than a family. Ideas that suit higher dynamics are more abstract than the ideas of lower ones. The idea of the whole physical universe is more abstract and comprehensive than the idea of the living world, because apart from including it, it also includes the so-called unliving world. And the Absolute, or Infinity, is more abstract than all the lower level ideas, because they are all included in it and there is nothing more abstract than it.

The only way to find out whether and how a lower structure serves a higher structure is to apply the question “What is its goal?” or use a variant of this question. This is essential to be able to recognize the *specific* and to be able to move from the specific to the abstract.

In the Chain Technique, since we establish the Aspect’s first goal, we move vertically from the specific towards the abstract by asking the Aspect we are working with the following question:

What is a more valuable and higher goal for you?

The verbalization of the question is important to be able to move as quickly as possible along the vertical. In the beginners phase of forming Aspectics I didn’t pay attention to this, so I varied the verbalization of the command. But it showed itself to be an important mover. The more meaningful or more important goal is given form in the more abstract and hierarchically higher idea, and the quickest way to achieve this is by emphasizing the words **more valuable and higher goal**.

While applying the Chain Technique on a client, there is no need to mention the hierarchy of ideas, but by following the correctly given command the client will spontaneously ascend the hierarchy of general ideas. Defense from unpleasant experiences, isolation, and similar is usually given to be the first goal of some unwanted behavior. Sometimes, negative goals are mentioned; goals such as revenge, self-punishment or the punishment of others, as well as death. Subsequently the client, usually without any clear awareness of what is happening, climbs along the hierarchy of more abstract ideas, which in Aspectics are simultaneously states of higher neurological and psychological integration. He moves along the Goal Chain right up to few most abstract ideas (“The True I,” “I am,” “Peace,” “Total Happiness,” “Oneness,” “All-is-as-it-should-be,” “God,” “Truth,” etc.), which represent the first manifestation from the True State or Emptiness, and finally enters IT; the highest most abstract of all ideas.

During the Aspectics Process we can become convinced of the hierarchical relationships of which we have talked about previously, that is, that in every structure the goal of a lesser organization is to serve the higher one. Also, when we think about our unwanted behavior or any other manifestation that irks us, we can observe that such an Aspect often isolates itself, usurps power, and imposes itself on the higher organization, on the whole personality, even though it is only one part of it.

The hierarchy of ideas also has meaning within Creaton operations, such as the removal of conflicts between two values. If you have any two ideas (Values or Aspects of the personality) which are in conflict, you will confirm that you are able to remove the conflict if, by searching for their ever-higher goals, you finally arrive at the Highest Goal, which is common to both Values (Aspects).

In terms of value and strength, or power, a very clear law exists: There are various powers and the value of an abstract idea is higher than in a specific one. The reason is that the abstract idea controls the specific idea, because it is contained within it, has a higher emotional tone and takes up more space. Every Practitioner will become convinced of this. There is greater strength and emotional tonality, as well as greater spatiality in the idea "I am I" or in "All-encumbering Love" than there is in "I am a Doctor," "I am the father of two children," "An honest man," or in the feeling of hatred and the tension one feels before strangers.

The movement up the hierarchy of ideas can be observed in the behavior of a Master in Gnostic Intensives. At the very beginning he tells the Participants that the only goal of the Intensive is Gnosis or Enlightenment. In this manner he places the group within a goal structure. After that he starts to lead the Intensive, turning the Participants' attention to very specific things.

He points out a great number of details, starting from the rules of behavior, on to how to behave to be able to learn the technique quicker, how to behave towards their partner, how to meditate during walks and other similar things. As the Intensive unravels, one can observe the movement in it from the singular and concrete towards the more abstract. The Master turns the attention of the Participants on to higher ideas: on to love towards a partner and people in general, on to goodness, sacrifice for others, on to the value of what they do, on conquering feelings of guilt. The crucial moment arrives in the moment of the Intensive Opening, when he clearly accentuates to them the final and most valuable goal – The Experience of Gnosis! Sometimes Masters forget the Highest Goal of the Intensive and direct Participants on to learning the technique as the major goal. When the Participants learn the technique, that is, achieve that goal, their goal structure dissipates, they remain in empty space and lose all motivation. Therefore, when the technique has been learnt and practiced for a time, the Master must open the Intensive, and that means to strongly mobilize the Participants in an emotional sense towards achieving the fundamental goal, Gnosis.

From then onwards, in the final phase of the Intensive, he talks only about Truth, because that idea then has the greatest power. In the beginning he said little about it, just enough to show that the Truth is their final goal in the Intensive, that they are here because of it and to create the motivation to endure the difficulties. In this manner the Master creates a goal structure for his Participants, which will drive them towards achievement in the most efficient way.

We can also represent the hierarchy of ideas as a hierarchy of points-of-view. There are lower points of view and higher ones; we go higher and higher up to the Highest. A person feels pain and unwanted feelings, such as fear, jealousy, hatred, and others

similar, at lower points of view. At higher and all-encompassing points of view pain is not important and becomes insignificant (just like unwanted states), and at very high points, which suit Spiritual states, it doesn't exist. With the climb up the hierarchy of points of view, the emotional tone becomes higher: at the highest points of view and in the Spiritual states that suit them (for instance, *I Am, God, All-Is-One, All Is As It Should Be, Love, Light*) a person cannot feel hatred, envy, jealousy, or similar negative emotions. To the position of the hierarchy of points of view not only is the emotional tone of feelings connected, but also their spatiality or the space they take up.

Lower and negative points of view have narrow borders; they are concentrated in a limited space and in this narrowed space their energy is convoluted.

Positive viewpoints have a higher emotional tone and simultaneously are more spacious and comprehensive. When a person feels pain or jealousy, these feelings (connected with suitable ideas) are concentrated in enclosed parts of the physical body: in the head, the sinuses, the stomach, and other such areas. Such feelings and emotions suit lower hierarchical points of view.

When a person feels joy, the feeling and the ideas that go with it are far broader than the body, filling out great space, and are higher in the hierarchy. Sometimes a person has the impression that the joy and love they feel is spreading, encompassing the whole world. The same is true for other higher ideas and emotions: happiness, sacrifice for others, excitement before the nature of the Human Being and beauty. The higher the idea the more lives it encompasses, the more energy it has, the greater its ability of psychological and Spiritual integration.

Knowledge about the hierarchy of ideas helps us to avoid possible errors in the application of the Chain Technique.

At the beginning of the Aspectics Process we must define the Aspect we are working with in the most concrete sense. If we fail to do this, we will err, because the borders of the Aspect will be too broad and in them will enter many details that don't belong there, so that our picture will be fogged up. Abstract ideas, in spite of being more powerful than particular ones, do not contain enough details. **For that reason we must always start with a specific Aspect**, cleansed of all that doesn't belong to it, because if we are not specific enough the client will have to make up details or will borrow them from similar appearances, and such details are harmful and burdensome for the purpose of concrete operation.

Another possibility for erring is to stop at a lower, short-falling goal and so not reach the Highest Goal, that is, Emptiness.

To avoid such mistakes, at the beginning we always take the Aspect in its most specific form, search for its immediate goal, and move further along the Chain of Goals, from the specific to the general, all the way to the most general, and then lead the client to Emptiness. During that movement, while doing the Aspectics Process, we should not burden our self with thoughts about how concrete or abstract the goals we come across

are. But if we analyze the whole procedure after completing the process, including how concrete or abstract the goals on the chain were, we can observe how very quickly we traveled from the most concrete to the most abstract. The abstract represents the final goal beyond which there is nothing higher. It expresses itself with the most abstract possible ideas: The Absolute, Emptiness, Absolute Emptiness, Vacuum, God, Nothing, Nothingness, or Truth.

AREAS OF APPLICATION OF THE ASPECTICS PROCESS

Considering that all that exists in the universe, primarily all manifestations of the Human Being, tends towards Emptiness , a Practitioner can work with any one of his Aspects or Manifestations. The state of exaltation and happiness also tends towards the Highest goal, as do depression and unhappiness, although it is something the Being strives for from a relative human viewpoint. It is pleasant and desirable as opposed to depression, which is unpleasant and unwanted. There is little probability that you will want to rid yourself of pleasant emotional states, but it is totally possible to experiment with them. They are generally closer to Emptiness, because they are hierarchically higher points of view, so that there are fewer links on the Goal Chain to IT.

You cannot successfully apply the Aspectics Process to your capabilities, feelings, points of view, states, and experiences that have already been well integrated into the whole Being. You cannot fill a glass that is already full! For instance, if a person has experienced Gnosis in regards to the question “Who am I?” and if this experience had been completely integrated, it is meaningless to do the Aspectics Process with the Aspect that manifests itself as the feeling of “I”, because the essence of that process is integration, and integration has already been completed with that Aspect. If, however, the person hasn’t has such an experience, or if the person has but hasn’t totally integrated it, a very fruitful field of experimenting with the “I” Aspect opens up (see the heading The Experience of Gnosis and Aspectics).

Sometimes, when the Practitioner eliminates two or three forms of irritable behavior, he will get the impression that there is nothing more to eliminate or transform. However, if one systematically checks a few main areas in which unwanted manifestations most often appear one will easily find numerous Aspects with which work is useful and desirable to do. I remind you that a person determines on his own what irritates him and what needs to be changed in him, and never his Processor, partner, or someone else.

There is no general rule that applies to all people. I have listed some areas here for the purpose of easier orientation. Feel free to omit them, if they do not suit you, or to add new ones that are not listed here.

Aspects of moral inferiority

These are Aspects that bother us from a moral standpoint. For instance: the desire to gossip, or to passively participate by listening to someone else gossiping. The desire to gain attention or allocate meaning by means of lying. The sense of injustice felt when someone else achieves success in something; the feeling of envy. The feeling of jealousy. Limiting the freedom of behavior in those who are close to us, especially our partner and children. Intolerance towards members of other nationalities or religions, etc.

What I can’t do without (Aspects that keep me here)

Without freedom, love, justice, without the role of a mother or father, homeland, sex, money, a comfortable or ‘clean’ life, etc.

Some people don't want to work with these Aspects, because they fear they will lose them if they are integrated. Such an attitude is groundless. The logic behind working with these Aspects is the following: a Human Being should have infinite possibilities of behavior. A greater number of options are available to a person who can live without love than one who feels that there is no life without love. To repeat what I have said earlier: When you integrate the feeling of love, it doesn't mean that you will lose the ability to love. You will have the freedom of choice between the two possibilities. When you are capable and willing to accept any point of view, you will always be able to choose the one that is most suitable in a given situation. Aspectics Processing is, in essence, giving back the individual his/her previous Spiritual determination and freedom.

Undesirable Habits

Over-eating or the extreme absence of appetite, smoking, alcoholism, drug addiction, alleviating stress through over-emphasized sex or masturbation. Over-sleeping or insomnia, lying in bed too long after waking due to which you feel guilty. Chronic non-punctuality. The inability to complete a job, and giving up before the final outcome. The inability to put your decisions into practice. Biting one's nails. Nervous laughter in the company of other people, compulsively tapping one's fingers on a table, forced adherence to cleanliness (if it's overdone). Compulsive checking to see if a door is locked or an electricity switch turned off. Interrupting others in speech, etc.

Feelings

Every normal person from time to time is exposed to unwanted emotions, but once the Aspectics Process is mastered one doesn't have to tolerate them if one doesn't wish to. Think about whether you are prone to anxiety, whether you often feel fear of possible ill fortune, depression, attacks of aggression or rage, sorrow and disproportionate suffering, feelings of being offended, loneliness, and being without a goal.

Relationships with other people

Is it difficult for you to ask other people for favors? Is it difficult to refuse others when they ask you to do a favor for them? Do you get all tight when you have to say "no" to others? Is it difficult to express your own opinion, which is contrary to the one expressed to the person you are talking with? Do you have difficulties taking the initiative in a group of people? Do you usually do things to satisfy a person, even though it is damaging to you? Are you sensitive to particular situations or people? Do you avoid people? Do you have difficulty in starting up a conversation with strangers or to ask them something? Are you nervous when you have to talk in front of a group of people, especially strangers? Do you submit to the desires of others even though you wish something else? Do you fear that people who are emotionally close to you will leave you? Do you get agitated when someone is praising themselves or being over extravagant in your company, and so on?

Repulsion towards useful things and activities

Mathematics and everything that has to do with calculations (if necessary to your life). The inability to maintain a tidy apartment or workplace. The feeling of repulsion towards

learning a foreign language (or all of them), towards technical novelties and computers, towards further education and improving skills in your vocation and life in general, towards physical exercises if they are essential to you, and so on.

Body disturbances and illnesses

The Aspectics Process in no substitute for healing and care taken under the supervision of a qualified physician and I do not recommend it in that sense. Believing that any psychological, Gnostic, or Spiritual process is a remedy for all problems, especially those of the body, would be totally wrong! The body has its own rules and is subject to both physical and psychological effects of an undesirable nature. Above all else it is under the control of the Genetic Entity (more about the Genetic Entity later on). The leanings of the Genetic Entity manifest themselves in the greatest degree as the tendency to upkeep types of self-maintenance. Those tendencies can only be suppressed temporarily and cannot be eliminated. For instance, by way of the Chain Technique you can bring the feeling of hunger to Emptiness, but that feeling will return after a short space of time, because the Genetic Entity consistently creates it to enable the body to survive. This is the rule for other basic living needs and impulses.

On the other hand, considering that the Aspectics Process effects the whole Human Being it is logical that you can eliminate the majority of undesirable psychological components of illnesses or disturbances such as allergies, headaches, migraines, blushing in front of others, eczema, diarrhea and constipation, stomach ulcers, high blood pressure, back pain, neck pain, shoulder pain, leg pain, quick exhaustion, etc..

The stance that pain is a message that comes from parts of our body or spirit has a lot of basis to it. The message initially manifested itself in another way but we ignored it. That's why the message gradually became more drastic. There is a system to the way various illnesses appear. The different illnesses that affect particular organs mean different things. The meaning isn't absolute, but there is a firm correlation between a particular type of person and behavior and the type of illness. People who suppress anger and rage will most probably suffer from inflammatory illnesses such as stomach ulcers. Non-acceptance of others often leads to heart disease. The inability to accept oneself is usually the case in cancer patients. Constant tiredness or exhaustion shows that the person is resisting something or denying it. Throat problems allude to the person having trouble saying what they want, and so on.

There are life situations in which illnesses appear or get worse if they have already been present. These are situations such as the death of the person you love, losing your job or your social reputation, marital divorce, leaving the parental home, moving house, etc.. Illnesses open our eyes to how persistent a suppressed or neglected Aspect can be in gaining our attention. Bringing on an illness is for them a hard and demanding way to focus attention on themselves so they can achieve their Highest Goal. They persist in Realizing it, even though we sometimes reject them for years.

Keep the following in mind: in the creation and maintaining of an illness it is usually the case that a whole group of Aspects is participating; one or more Aspects cause the illness, another Aspect maintains or worsens it, a third contributes to it, some resist any

change, and there are those that have gains from the illness, and so on. It is obvious that the illness will get worse if the patient has a strong feeling of guilty conscience, a strong feeling of guilt, or rigidly suppresses their feelings. It is also the case if they have secondary use, for instance greater attention from their surroundings. I emphasize that in some people there are Aspects that wish the peace and stillness of death and Nirvana as a solution to all their problems. Such Aspects contribute to the development and perseverance of illnesses in every way.

By practicing Aspectics you will find out that strange things can happen in this area. Usually without clear knowledge or intention you end up integrating some of the Aspects that create body disturbances along the way. One of my acquaintances, for example, had a heavy case of hemorrhoids for years. He underwent an operation, but without major success. Two months after he regularly started practicing Aspectics, he noticed that for several weeks he had no such problems.

Working with undesirable identities

As a Practitioner you can apply the Aspectics Process to any identity, because all the identities in us exist as Aspects. It is logical and probable that you will apply it on the undesirable identities you might observe to be in you. For directions you can use the list of undesirable identities from my book "*Integral Excalibur*," for example "A person who makes fun of others," "A vindictive person," "A person who likes to impose on others," "A vulgar person," "A impressionable person," "A coward," etc..

Working with negative beliefs, blockages, and limitations

With negative beliefs, blockages, and limitations we can work directly or indirectly. When we do this directly, we start with the list of limitations and negative beliefs, which has been supplied in "Excalibur" or "Integral Excalibur" (we can add others to the list). One by one, in order, we concentrate on each negative belief and try to uncover whether it exists in us even slightly. For example, the belief "I am unable to remove my shortcomings," if it exists in us, is a manifestation that surely distracts us and manifests itself as an Aspect. If there are no traces of such a negative belief, and we are instead convinced that we can remove our shortcomings, it is obvious that such an Aspect doesn't exist in us, so we don't work with it. It could be buried deeply inside our personality and will manifest itself much later. When such a negative belief exists, we apply the Aspectics Process to it in the usual way.

The indirect removal of negative beliefs, limitations, and blockages occurs when we are working with another Aspect that is connected to a belief in various ways. They are embedded in our goals on the chain as components of their nature, and after a certain amount of time we can confirm whether one of our negative beliefs has fallen off the chain, as we might believe, "on its own." In truth, we have removed it along the way while working with other Aspects.

Bans and commands

What has been said about negative beliefs, limitations, and blockages applies in totality to bans as well. Take the list given in *Integral Excalibur*: "Don't!" "Don't feel!" "Don't show your emotions", "Don't cry!" and others, and immerse yourself into them to

confirm whether any one of them might leave a trace of an echo in you, and then apply the Aspectics Process to it.

Working with the basic formula of failure in life

Interesting results can be achieved if Aspectics is applied to the Basic Formula of Failure in Life from Excalibur-2 (see the book “*Excalibur 2*”). First you must discover it by holding your breath, and then apply the Aspectics Process to integrate it. It isn’t necessary to hold your breath twice (as it is done in Excalibur-2), but only once, because at this stage we are not trying to overcome it, but only discover it so we can apply the Aspectics Process to it.

We can assume that the Basic Formula of Failure in Life isn’t the same in all periods of life. During particular periods in life it is the primary way by which we retreat from our goals. We also assume that such a Formula existed in previous lives and in case it isn’t recognized and discredited it will appear at a particular moment in this life, because it is on a causatively deeper level in relation to the current Formula.

Working with the Alphas and removing the Betas

The Aspectics Process makes it possible to create particularly strong and penetrating Alphas (Alpha is our decision, which has as its main characteristic approaching a goal). The procedure is simple. Allocate yourself an Alpha or inform your partner of it and, if a Beta appears, treat it as an Aspect, which it surely is. (Beta is something that stops us short of the goal, or forces us to retreat). When you bring it to Emptiness, it will disappear and all its unblocked energy will be at your disposal to support the Alpha (see the energetic axioms). When you express the Alpha to yourself or your partner, all the freed energy will join it and make it extremely powerful. The Aspectics Process should be applied only to extremely tough Betas. On usual, “normal” Betas it is easier to apply the Formula of Excalibur-1, Acceptance.

Applying the Aspectics Process to difficult and chronic problems

The appearance of the Aspectics Process doesn’t mean that Method-1 from Excalibur has become superfluous, but that we now have another efficient procedure at our disposal. It depends on the Practitioner which method should be applied. Lasting problems are a way in which some Aspects manifest themselves by persistently and unpleasantly striving towards the Highest Goal. The technical procedure is the same as for any other Aspect. In the case of difficult problems, the application of the Aspectics Process is gratifying because the client is immediately and directly convinced of its productiveness. The Aspectics Process solves such problems extremely quickly, in a matter of minutes, as long as it takes for any other Aspect. The re-stimulated Part, which provokes the undesirable state, is nothing else but an Aspect that, beyond the first goal on the Goal Chain, has a progression of goals with greater levels of integration that lead to the Highest Goal, in common with all that exists in this universe.

The reminder that difficult, undesirable states should strictly be tackled as polarity pairs is especially emphasized when working on chronic problems. I will offer an example that happened in practice during the period I was perfecting the Aspectics Process. At that stage I had no experience as far as difficult acute problems were concerned, and I asked

myself how fruitful the process could be in such cases. There was a person who fell into a difficult psychological state because of family problems. She had a wealth of experience, herself leading many courses and helping many people. She tried to apply her previous knowledge to help herself but did not succeed. She entered a state of total confusion, depression, and despair.

When I tried to determine the Aspect with which to work on and the part of the body it appears in, this person's answers showed that the Aspect almost encompassed her whole Being; only a small Part remained that wanted to pull itself out of the problem. She told me that the undesirable Aspect was located in her chest, plexus, arms, legs, head... and finally she concluded: "I feel it in my whole body."

When, following the instructions, she asked the Aspect what its goal was, she couldn't get an answer. Because of the difficult state she found herself in, I didn't proceed in the usual way and take the "inability to get an answer" as the new Aspect with which we would be able to start applying the Process. Instead I partly directed her:

"Ask it if its goal for you is maybe the death of your physical body?" The Client received an answer after a few seconds: "Yes. It wants the death of my physical body as an easing of this suffering." The process flowed smoothly now, and the Goal chain finally looked like this:

1. The death of my physical body
2. To escape this world
3. To forever stay out of this world
4. To be an observer of happenings in this world, but not to be moved by anything.
5. To be Absolute Emptiness

As soon as she reached Absolute Emptiness as the Highest Goal, the whole goal structure fell apart. The client felt great relief followed by an attack of healthy laughter. She didn't possess a single oppositional Aspect, and the integrated Aspect, that had been the source of the problem, no longer manifested itself. A lot of time passed after that. I spoke to her on a few occasions and all that appeared in relation to that situation was a sense of surprise at how quickly, simply and easily such a difficult problem had disappeared.

The whole procedure lasted five and a half minutes. And how long would that person's suffering have lasted if hadn't had the Aspectics Process at our disposal? And how many illnesses would the Aspect have created to realize its first goal, the death of her physical body?

As a means of assistance in the application of other methods

A very grateful area of application of the Aspectics Process is the removal of emotional instability of a client after they have practiced other techniques. The possibility of having such instability manifest itself in participants of various seminars and courses made many Leaders nervous. An anxiety was always present about a person 'flipping out' after

deeper experiences, and becoming unstable, extremely frightened, or entering states on the edge of psychosis.

During one 14 day Gnostic Intensive, in which one of the components was remembering past lives, one Participant experienced a strong re-stimulation of a monkey's identity. The manifestation of this re-stimulation was unpleasant and for the other participants it was terrifying. The Master had a hard time settling the person down and removing the re-stimulation. At that time Aspectics didn't exist. If it had, things would have developed differently. The Aspectics Process solves such problems very quickly, in a few minutes, as long as it takes to complete any other Aspect.

Cleaning the past

In many therapeutic systems man is viewed as a sum of his past experiences. Although man is in essence a Spiritual Being or Atman, his personality is certainly a product of past experiences. There are several Spiritual Technology procedures used to clean negative experiences from the past, and a Practitioner should choose them according to the situation and based on his own experience. Among the most efficient are Excalibur-1, Excalibur-2, and Kreaton, but Aspectics can be used quite productively for the same purposes. The procedure is simple. Ask the Client two or three questions that are not strictly definite, but which should in the best manner uncover the Aspect we will be working with. For example:

“Is there a relative who affected you negatively in the past, so that you still feel that negative influence (father, mother, brother, sister)? How does it manifest itself in you, how does it reside in you?”

“Is there an occurrence from the past that influenced you negatively, so that you still feel it? How does it manifest itself in you?”

“Have you yourself done anything that still affects you negatively? How does it manifest itself in you?”

Future experiences (anxiety about future occurrences)

There shouldn't be anything unclear about the application of Aspectics to this area. You confirm how the anxiety about unpleasant future occurrences manifests itself in the client, and then we treat the manifestation as an Aspect we will be doing the process with.

The application in removing conflicts between Values in Creaton (readers with no experience with the Creaton system should skip over this).

The process of grafting, explained in Creaton, now receives a very valuable, additional improvement. In Grafting the key problem is the conflict of Values, which undermines the results of that process. When the conflict is obvious, the Practitioner removes it by bringing the Values to their common goal. But most often it is obscured. With the Aspectics Process we very easily confirm which Aspect is the one opposing a Value from rising up the ranks of the Value hierarchy. All we have to do is bring the Values that are

in conflict to the Highest Goal, which is common for both and then the conflict ceases forever!

For example, at one time I worked with a client on the Grafting of the experience of a person she loved with money. The graft was very strong and it appeared that the result would be lasting. But when, upon my instructions, she posed the question “Does any Aspect of mine oppose money as such a Value?” she felt a strong resistance in her stomach. We applied the Aspectics Process to the resistance as an Aspect and got a Goal Chain containing only two goals. The second goal on the chain was God, and she immediately said how God was the same as Emptiness.

1. I desire more valuable things than money – Spiritual development
2. God (“There is no difference between God and Emptiness”)

Resistance to the new structure of money, together with its higher place in the hierarchy of Values, dissipated. Her state was lasting.

The essence of conflicts between Values is the appearance of polarities. In the heading about polarities I emphasized how every serious problem should be solved as a pair of polarities if the effect is to be relatively lasting. During practical work you will confirm that conflicting tendencies always have the same goal (the Highest), and that conflicts emerge as a result of means or ways in which a goal should be achieved.

Applications in working with chakras

This area of application will be clear to people who have completed at least one progressive Gnostic Intensive about chakras. In such an Intensive a number of chakras are dealt with: the point of the nose, the third eye, solar plexus, the base of the nape, and the top of the head. The application of Aspectics is quite logical, because the tip of the nose is also an Aspect that participants experience to be something separated from the Being. At the Intensive it was necessary to use up two days to come to Direct Experience with the realization – ‘There’s no nose tip, only I exist!’ or something similar. Now integration is possible much faster.

My experience in this area up until now shows the following: if one part of the body is well integrated it is meaningless to apply the Aspectics Process to it, because the goal – integration – has already been achieved! It should be done only to parts that haven’t been totally integrated or in situations where the previously integrated part has polarized, for example, into an illness, during the appearance of acute pain, or when the Aspect persistently wants to send us a message, always turning our attention to it.

Key Aspects of unwholeness

You should surely apply the Aspectics Process on key Aspects on which the unwholeness of the Being emanates from. You can neglect only those of the following for which you are sure are not manifested in you.

They are the Aspects similar to the stances in the Final process of Excalibur. Some have already been mentioned in the instruction about cleaning the past. For example, your

father who lives in you in a way that obstructs you from feeling yourself as a whole being – if you feel he is chastising you in something or that he won't agree with some of your behavior and similar. Of course, you won't have to do the Aspectics Process on your father with whom you had a good and mature relationship, full of mainly nice memories, because he is already integrated into your being in the best possible way. You should apply the Aspectics Process on your mother, or any other close relative if you have reason to do so, including different situations with them.

The general principle is this: the Key Aspects of unwholeness are important Aspects separated from the I as a whole in which that difference between them bothers you.

1. Have any images influenced you negatively so that the influence is still felt?
2. Is there a cause (Aspect) in you that stops you from expressing your Being in whole to either the person you love, your children, friends, or acquaintances?
3. Do you fear your own death or the death of people close to you?
4. Do you have the impression that the material world is in any way separate from you?
5. Do you have the impression that time in any way exists separate from you?
6. Do you have the impression that any form of energy exists independently or separate from you?
7. Do you have the impression that any part of space exists separate from you?
8. Do you have the impression that fate in any way and to any degree is a cause outside of you?
9. Do you have the impression that other Human Beings are separate from you?
10. Do you have the impression that God exists separate from you?
11. Do you have a strong national or religious sense of belonging that separates you from those whose nationality and religion differs from yours?
12. Does a resistance to your own sexual polarity exist in you (if you are a woman, does it bother you, or get on your nerves)? In cases such as “separation of time from you” or “separation of God from you” the Aspect isn't time or God but only the **feeling of separation!**

To this working list, the Practitioner should add new Aspects of unwholeness that he feels are in him.

Application of the Aspectics Process on Idenics

Idenics is a simple method of solving problems by way of freeing the client of an identity he is trapped in, and from which he is unable to free himself of his own will. Although the Idenics is simple, the application of the Aspectics Process simplifies it even more. In short, when the Processor finds a shift between the client and both identities (before and after the shift), he should apply the Aspectics Process to both identities. Thus he will bring them to the common Highest Goal and free the Client from the tie he has with any one of them. In problematic situations, most often it is the case that they are expressing polarities.

The application of the Aspectics Process on removing Entities from the aura

This is an area that I mention in more detail in one of the later chapters.

Aspectics and the Experience of Gnosis

This is a totally new and unexplored area that is promising to Masters of Gnostic Intensives who are prepared to invest some effort in research. I have dealt with this separately in the next chapter.

Working with the hexagrams of I Ching

This sort of work offers interesting and valuable results, but you should immerse yourself in this area only if it attracts you. The procedure is simple. One by one you take each hexagram (not more than one a day) and from a good instruction book calmly and carefully read its meaning. Hexagrams are archetypal situations and they reside in every Human Being. Some are deeply buried; some are closer to the surface of awoken awareness. If any of the situations the hexagram is telling us about is experienced as being separated from us, apply the Aspectics Process to it and so integrate it. For instance, if the advice is to withdraw and you find it hard to do so, apply the Process to this Aspect! The complete assimilation of archetypal situations, which should be reached gradually to be able to achieve lasting integration, will create substantial changes in your character.

There is another possibility of working with hexagrams which some find more attractive. Use it in problematic situations, when you get a bad hexagram that talks about the problem you are in. Not always, but often enough, when you treat your problem as an Aspect and integrate it using the Aspectics Process, the problem will disappear from existence, or will suggest a simple solution that had previously eluded you. An essential pre-condition is to accept the problematic situation without any resistance, because resistance towards it will create polarization.

The possible explanation for this type of result is the following: problems, hardship, and difficult situations represent chances to learn some new lessons in the school of life. In our social and physical reality learning a lesson takes very long, but when the lesson is learnt, it is integrated in our Being and there is no more need for it to be learnt. The Aspectics Process allows the Part that wants to learn something to learn, fly through the experiences in the form of goals both achieved and experienced in our consciousness. The required time is much shorter, but the result is the same: integration.

Working with tarot cards

Tarot cards also represent archetypal situations in the form of ancient pictures. They are the eternal first images that allude to states and circumstances that a traveler must pass on his Path to the final goal. The working principle with them is similar to the one in I Ching.

Working for other Beings

The methodology of all proper Spiritual systems can be applied to help other Beings. Many times we have repeated that the basic mechanism by which we achieve this is by identifying and assimilating with others. This procedure was pointed out along the way while I had been describing holistic processing.

THE EXPERIENCE OF GNOSIS AND ASPECTICS

We have seen that Vertical movement along the Goal Chain very quickly brings us to Spiritual states. At a particular level of development in Aspectics a question was posed: What is the relationship between Gnostic experiences attained in Gnostic Intensives and the uniting with Emptiness as the essence of Being achieved in Aspectics? Is it, by its essence, the same experience weaker only in terms of intensity, shallower, more superficial? Naturally, the only valuable criterion that can be used to judge is the essential effect of Gnosis – **the elimination of difference between the subject and the object.** Does such a merging between subject and object occur in the last phase of Chain Technique, when the Client enters Emptiness and identifies with it?

The question that imposes itself above all else is this: how complete is the identification that occurs during the Aspectics Process? If the subject and object are one, and that occurs within total identification, then it follows that within the framework of Aspectics we have a method of deliberately and willingly entering the experience of Gnosis!

During the first phase of development in Aspectics that idea didn't appear. At that stage I was experimenting with people who had long ago reached Meuna (the stable state of I) and in any case they were unable to experience anything similar to the penetrating Direct Experience, which they had earlier experienced at a Gnostic Intensive. However, those people were unable to experience again such a Direct Experience even at a Gnostic Intensive, because they are always in direct touch with themselves, Other Human Beings, and Life. That which makes Meuna such a Stable State of Consciousness is the absence of spiritual mass in the field of awareness, which would stop a person from directly experiencing its object. A beginner or a less experienced person differs from a person in Meuna by having their field of consciousness filled by mental masses (Hindu term is chita, mind stuff) that obstruct him from experiencing things directly. When such a person wants to experience his Self, Another Human Being, or Life, instead of having a direct experience of these objects he comes across mass (identities, identifications, memories, trauma, suffering, pleasant memories, anything...) and has an indirect experience, because he doesn't experience the object but only the mental mass that is blocking his consciousness, separating him from the object.

Some of the more emotional Meuna-people had a stronger experience of Emptiness than the less emotional people, but the differences were not meaningful enough to announce the assumption about the relation or equality of that state and the penetrating Experience of Gnosis from an Intensive.

The situation changed dramatically when I started to experiment with people who hadn't had a Direct Experience (they hadn't even participated in an Intensive), or they had only two or three such Experiences but were not in Meuna. During those experiments I didn't work with undesirable Aspects that were supposed to be integrated, but with koans from an Intensive, which I treated as Aspects. The first person I worked with previously had one experience with *Who am I* and one with *The Other Human Being*. We took *Another Human Being* as the object of her Gnosis and did the Aspectics Process with it. The

technique I applied represented a combination of the techniques of the Gnostic Intensive and the Chain Technique (this combination is described later in this chapter). For a number of minutes the person entered a state, which I as a Master of the Intensive always validated as a Direct Experience. In tears she announced her realization: "The other Human Being is Emptiness, the same as I, the same as everything else!"

Subsequently she expressed the obvious need to talk about that experience, to stabilize it. Although I didn't ask her anything, she said: "It is undoubtedly the Experience of Gnosis. There's no essential difference between this experience and the previous one from the Intensive. Only the realization is different. On that occasion I experienced that I was The Other Human Being, while now The Other Human Being is Emptiness, the same as I am, the same as everything else."

When I applied this procedure to a person who was in Meuna (although she wasn't aware of it), she tried to work with the technique but had to abandon it: "I can't. The Other Human Being is The Other Human Being! There's nothing else." The same result occurred when I tried to experiment with a person who had full awareness of being in Meuna. Naturally, it is impossible to integrate that which has already been integrated. A full glass cannot be filled.

Working with a new, totally inexperienced person showed that it is possible for such people to have Direct Experiences in a quicker and simpler way. She had an experience that I as an Intensive Master would without hesitation have validated as Direct. And again in her realization she had reached Emptiness.

I hesitated to jump to premature conclusions, because the situation seemed tempting, and in such situations it is easiest to err. One of the reasons I hesitated was the inability to apply the procedure on myself – the manner I often depended on the most. I continued to experiment, and at this moment, with substantial certainty, I can say the following: people who are in Meuna cannot have Direct Experience in this new way, which is a combination of the techniques of the Gnostic Intensive and Aspectics. But they cannot have them even at Intensives. They are constantly directly experiencing themselves, other people, and life.

People who are not in a stable state can have the Experience of Gnosis in this manner. During such an experience more energy is released in the case of those who have previously had less Direct Experiences, that is, when they possess more mental mass. However, in the Experience of Gnosis that has been had this way there is generally less emotional discharge, because they are soft experiences, experiences which are reached by way of gradually "slipping into" and not by abrupt penetration. The truth be told, even today's Gnostic Intensives are generally quiet, without emotional discharge and catharsis. Contributing towards the conclusion, that such an experience is possible through identification with Emptiness at the summit of the Aspectics Process, are the observations of many Masters of Excalibur - when they experience themselves as Emptiness. On average, one in seven, or eight such people has a Direct Experience.

I have to emphasize the following: not every arrival at Emptiness during movement along the Goal Chain is identical to the Experience of Gnosis. Sometimes it is, sometimes not. At this moment I am unable to state what all the things are that determine the end result being a Direct Experience or not. I use the term Emptiness as though it is the only one, always the same. But an experienced Zen Master differentiates between 17 types of Emptiness and uses different terms for each one. The terms "Empty Emptiness of one self," and "Absolute Emptiness" appear more abstract and Spiritual than the terms "Emptiness of Matter," and "Emptiness of characteristics." It is quite possible that in some layers of Emptiness Gnosis can be experienced, and in some not, so that the result depends on the layer of Emptiness the Practitioner has penetrated. Towards this can be added that some avant-garde researchers of Spiritual technology do processes with both the Static and the Super-Static. This means that they differentiate between two types of Emptiness (Static, as I mentioned earlier, is the Scientological term that is identical to Emptiness, Brama, and so on).

We must not forget that not all of the experiences at Gnostic Intensives that Participants declare to the Master are Direct, nor all the experiences validated by the Master, because he/she can err in judgment. They are experiences that appear to be that on the surface: catharses, "mystical experiences," top experiences and, most often, deep insights about the self, others, and life. More so, such indirect experiences are more frequent than true, Direct Experiences – during which the Participants of Intensive believe in vain that they are Experiences of Gnosis.

What can confuse less experienced people is the following: In this manner, by way of the Chain Technique, certain realizations are sidestepped: "I am I," "I am another Human Being," "I am everything," "Life is everything," "Life is what I am," etc.. It is the case that one always arrives at the realization that is expressed by the term "Emptiness," occasionally "Light," "Silence," "Nothing," "Nothingness," "Forgetting," and similar, although occasionally the terms "The True I" and "I am" appear.

The following reason can also create confusion: in one phase of a classical Intensive a Participant would reach the state of Emptiness, which was regarded as one of the phases necessary to go through to have the Experience of Gnosis. The following conclusion imposes itself: If it wasn't a Direct Experience, then neither can it be the experience of Emptiness. With such a conclusion the following cannot be avoided; in the state of empty consciousness a clear division existed: one was the subject, the other was Emptiness. The person was not asked to merge with Emptiness. In the Aspectics Process we ask the Participant to enter Emptiness and to identify with it – in other words for the subject and the object to become one. At the same time we must not forget that Emptiness is the Highest Truth about our Being. It isn't an object that is different from us that we are merging with, but the most essential essence of our Being.

There is another problem in the following; not all identifications with Emptiness are total. Some clients more or less do this superficially. During identification they ask themselves what is happening to them, whether they have completed the Processor's request in the right manner, and other similar questions. For the experience of Gnosis to occur, the client must at least for a moment be totally connected with Emptiness or his

highest essence. In other words, it has to be emphasized; at least for a moment the total connection and the elimination of division between the subject and the object must occur. We used to be convinced that reaching Direct Experience had to come suddenly, of its own accord, or by the will of Providence, and that only Direct Experience gained this way had merit. That it doesn't have to be this way is the new conclusion that imposes itself now. Such discussion is not of great importance. All doubts will be cleared up by way of future practice. What we now know with certainty as the integration of polarized Aspects progresses, the person more comprehensively experiences himself as Emptiness.

The Technique

The Technique used to reach the Experience of Gnosis I developed as a combination of the technique of the Gnostic Intensive and the Chain Technique, during which we climb **vertically** to the experience of the object and on to ever-higher levels of Truth. In the first version of the technique I used the expression “**in to ever-deeper levels of Truth,**” but this expression was shown to confuse the client, because it directs them lower instead of vertically higher! That’s why the ending part of the command, whether you are working solo or with a client, always has to state ...**on to a higher level of Truth!**

At the beginning of every attempt to apply the technique, the client must find a concrete object in relation to his koan. In relation to the question “*who am I?*” it is **who he really is at that moment.**

With regards to the question “*what am I?*” the object is **what he is for himself at that moment.**

With the question “*what is the Other Human Being?*” the object is **that which the other Human Being is to him at that moment.**

We’ll take the example that the client wishes to experience life on the highest level of Truth in this manner. The Processor says to him: “**What is life really to you?**”

When the client finds a concrete object, he should feel it in totality. The answer is, for example, “My dog.” When the client has done this, the Processor should lead him further: “Experience in totality that life is your dog (a pause follows, so the client can totally identify with this)... While feeling that life is your dog, experience life on a more complete, more truthful, even higher level of Truth!”

“The sound of a bird singing.”“Feel that life is the sound of a bird singing, feel it in totality...(pause). While you are feeling in totality that life is the sound of a bird singing, experience life on a more complete, more truthful, even **higher level of Truth!**”

When the client finds content that to him represents life on an even higher level of Truth, he should feel it in totality. While in this feeling, he should search for what, to him, is a more truthful life, one on a higher level of Truth. And so on, towards the very end, until he says that there is nothing higher. In case the client has not entered Emptiness, the Processor should ask him to describe this nothing, which is beyond the last content on the Chain, and subsequently enter into it and identify with this Nothingness or

Emptiness. The Processor can lead the client back, down the Chain of objects that had, to him, been life, and all those objects on the Chain will harmonize with the essence of life, Emptiness, or will disappear.

During the application of this technique some clients find it more suitable to use other terms instead of Emptiness, terms such as, One, All, Fullness, Tao, etc. The Processor should allow them this, because Truth cannot be named, so it is the case that all terms are arbitrary and do not suit the essence of the Highest.

After such experiences, some of the metaphors that had initially moved us, and which we had once understood in a particular way, now have new and fuller meaning. Such is the story of Shimano, the most renowned traveling storyteller of medieval Japan. It was said about him that his stories could invoke tears in the hardest of warriors. While he spoke, people had visions of battles; the sound of swords, the cry of the wounded, and the neighing of horses could be heard. The rumors of his skill reached the remotest villages in his country. But one day he wanted to become enlightened and so visited a no less famous Teacher, Jigoro. "I want to become enlightened," said Shimano. "I heard that you could give me Truth."

"I can," replied Jigoro, "but in return I want you to do something for me."

"Just say the word. I'll do everything to become enlightened."

"Tell me a story the way my Mother used to when I had been a child. They were the best stories that I ever heard. I'm an old man, but I crave to hear the voice of my mother. Tell me a story like my mother and I will enlighten you."

"Nothing easier," said Shimano, and then he started to talk. It was nice story and he told it excitedly. All of Jigoro's pupils, who were gathered and listening, became excited. But the Zen Teacher said:

"You speak nicely, but I have to tell you that all throughout I saw you and heard your voice. It wasn't my mother."

Shimano took the failure hard and he swore that he would achieve what the Master asked of him. For three months, morning until dark, he wandered through villages and towns, observing mothers with children, listening to what they said. After that he returned to Jigoro and said: "I will tell you a story like your mother."

He spoke with a soft voice much in the manner of mothers singing a lullaby to a loved child and he touched the hearts of the gathered pupils. Everyone had tears in their eyes, except Jigoro, who unfazed looked at Shimano and said: "This time it was a lot better. I'm sorry, but I have to tell you, it wasn't my mother. All throughout I saw you trying to be like her."

Jigoro's pride had been hurt and his confidence shaken. He decided to try one more time, and then give up if he failed. For a whole year all he did was seek mothers with small

children and listened to what they said. He listened while they consoled their children and their joy when the children took their first steps. During summer evenings he crept up to the open windows of children's rooms and listened to how their mothers lovingly sang them lullabies. He visited graveyards where mothers in desperate cries buried their pre-maturely deceased children, and he soaked in their pain. He completely forgot about himself and one day he knew that he was ready. He came to Jigoro and said to him:

"Now I will tell you a story like your mother did when you were a child." And then he started to talk. As he spoke, the great Zen teacher became lost. Before him wasn't the storyteller Shimano but his own mother. He felt like a small child, and tears welled in his eyes and with a child's voice he called out: "Mother, mother!" At that moment Shimano became enlightened. That's how Jigoro passed on Truth to the famous storyteller.

What was the mechanism, or if you like, the manner of Shimano's enlightenment? Without any doubt it was identification, becoming the same by way of feelings! Becoming one with a mother who talks to her child, feeling totality and without exception as she, Shimano realized the merging of object and subject into One, and that is the essential and only characteristic of Gnosis. From this meaningful story it is totally clear that Zen Masters used not only meditation to achieve Enlightenment but also other procedures such as identification, which we are uncovering again today.

ASPECTICS AND RELATED ANCIENT AND MODERN TEACHINGS

Although Aspectics represents a new methodological breakthrough, working with Aspects is as old as the oldest occult and mystic teachings. In those teachings Aspects are named differently, but they are in essence treated in two ways: as Parts that have broken away from the once unified Human Being, and as entities that have arrived from other Beings and other dimensions, gifted with more or less clear awareness, which are in a mutual relationship of effect with the person. Based on the goals that are attributed to them, Entities are divided into good and evil. It is hard to determine with any precision when the first systematical approach to the Human Being through his Parts or Aspects was created. It is a chance that it occurred under the wing of shamanism. The basis of shamanism is the belief that evil spirits cause disease and mental disturbances by stealing the soul of a person or the Parts of a soul. The shaman, through a shaman's trance, finds them, returns them to the victim, and so achieves healing. Such a procedure, measurably modified, is practiced today in Spiritual Technology under the term *Return of the Soul*.

Later on we come upon a similar approach in exorcism, which is practiced within the frame of official religions. Exorcism is the eviction of evil spirits, ghosts, demons, and other non-physical entities. Exorcism methods were broadened in many cultures in which it is believed that Beings without a body meddle in secular relationships and provoke ill fortune, disease, and being possessed. Particularly trained individuals, usually priests, or masters of ritual magic apply them. The term exorcism stems from the Greek "exorkizo" which means "oath" or "curse" and constitutes the summoning of higher Spiritual authorities to compel the spirit or demon to abandon the body or the consciousness of the possessed person.

In Judaism, the religious literature of the first century mentions exorcist rituals and it is believed that the Dibuk or evil spirit possesses the soul of the victim and that it is imperative to get rid of it. In Hinduism, Buddhism, Islam, and Shintoism, and in many other smaller religions, there also exist essential religious rituals, in essence exorcisms, by which evil spirits are similarly evicted.

Christianity connects the idea of exorcism with demonic possession, for which it is believed Satan is responsible, while the act of exorcism itself represents a battle for victim's soul.

In modern occultism, which blossomed during the 19th century, a lot of attention was paid to so-called larvae in the human aura. A Larva is an artificial being that does not have a physical body, but rather an astro-mental one. It is a concentration of astral energy, and its "soul" is the idea of the person who created it. Therefore it can work as a programmed automat only in one direction, which suits the incepted thoughts of its creator. Such a larva will constantly remind the person, in whose aura it resides, not to forget the idea that constitutes its mental backbone, and to bring him to nourish it with energetic substance so that he will often think about the same theme.

Classical occultism offered people two main ways of freeing themselves of harmful larvae:

1. Using conscious effort to focus on other themes during meditation or prayer and as a result cease to sustain the larva. Ceasing to pay attention on the larva brings about its withering and weakening. This manner reminds us of Excalibur. By focusing attention on an object we constantly create it. When we turn our attention away from it, we cease to create it; it runs aground and loses strength.
2. Paracelsus trident, about which I wrote more than 30 years ago in my book “*Symbols of Hermetism*.” Many occult writers, starting with the book “transcendental magic,” by Eliphas Levy, which was published in the last century, mention this. A hit with the prongs of the pitchfork against the larvae causes their energetic discharge, just as concentrated atmospheric electricity discharges through a lightning rod.

This information remained under the domain of classical occultism for a long time, but they were re-born in Scientology. The re-discovery of Larvae, evil spirits, and entities, which Hubbard called Body Thetans, came about experimentally during numerous séances, through auditing. Based on gathered information, Hubbard developed the theory of the Cosmic History of Atmans (he calls them Thetans), but he kept the information about the creation of Body Thetans a big secret. Even after his death, the church of Scientology kept the same stance towards this part of operational Scientology. It was the appearance of Independent Scientology, after Hubbard’s death, which brought about important changes. A few Independent Scientologists published partial information about Atman’s galactic Odyssey and the cosmic cataclysms that occurred in this part of the universe. In 1985, under the title “*The galactic Odyssey of Ron Hubbard*,” I was the first in this part of Europe to publish pieces of the secret material OT-3. That material constituted one of the headings in the book “*The other side is in us*,” which was written and published by Milan Gligorijevic. I was free to do this, because I received the information from David May’s organization (“The center for progressive Abilities”) in Santa Barbara, where no conditions were placed on me to keep it secret. I will repeat some of the information that was set out there and add some new material that has since come to light.

The OT-3 material represents a big surprise for the clients of Scientological auditing. Up until that moment the Scientology processes appear similar to an effective type of psychotherapy, although they encompass the area of past lives, and in the case of some people the recollection of other planets and cosmic civilizations. But the information was individually colored. The OT materials confront the Follower with an engram that is common for practically all members of the human race. Dianetics, as a therapeutic method, is based on the hypothesis that it is essential to confirm the earliest or most basic engram that the person experienced to be able to free the Being from its traumatic past. In the most confidential OT materials Hubbard suggested that there is a basic engram from the distant past that was common for all Human Beings on this planet. The material in OT-3 takes a Client on an adventure that is similar to the science fiction series “*Stargate*.”

This is how the beginning of these secret materials reads:

“The history of OT-2: 95 million years ago a confederation of 76 planets was founded in this part of the universe. It was called the Galactic Confederation. About 75 million years ago the Confederation was ruled by a particularly ruthless despot called Xenu. He was confronted with the problem of overpopulation in the Confederation (on average there were 178 billion inhabitants on a planet, while on some planets there were 250 billion or more). His solution to this problem, as well as mass implantation, makes him possibly the worst criminal of all time.”

“Event number 2: Xenu’s solution to overpopulation is called event number 2. It is made up of three phases: catching, packing, and implanting Beings.

“Catching: “Xenu ordered his followers to catch the surplus of populace. This meant that those who represented this surplus were going to be killed in some way. Subsequently the Thetans were frozen with glycol or ethanol. Frozen this way, the Thetans were packed in crates and transported to Earth. Earth was called Tegeak at that stage.”

“The implantation itself was conducted a few weeks or months later (an ‘implant’ by Hubbard’s definition is a painful and violent means for overpowering the Being with an artificial goal and false ideas, which are implanted in the Being for the malicious attempt of controlling and suppressing its true nature – my remark). Naturally, the inhabitants of Tegeak did not need to be caught...”

A reader with a certain amount of knowledge about Neognosticism can pose the question, how could Thetans (keep in mind that this is the Scientological term for Atmans) be frozen, when they have no mass, energy or position in space? The dead bodies from which the Thetans were trying to escape were not frozen, but the energetic fields surrounding their physical bodies. This was achieved by spraying a mixture of alcohol and glycol in form of a fine spray, which created extremely low temperatures that paralyze the electronic vibrations within their vicinity. In this case it was the vibrations of the Thetan’s energetic field.

The OT materials subsequently describe the implanting in more detail. The frozen Thetans were placed on the edge and the craters of some volcanoes in Asia and the Pacific coast of America. Nuclear explosions were activated in the volcanoes that destroyed the frozen bodies of the Thetans. The explosions created strong electronic winds and carried the Thetans upwards. After that they were caught by electronic instruments and stuck to special tapes, and subsequently implanted by way of electronic hypnosis, and so was created their first, earliest engram, which prevented them from becoming free Beings, because every thought about free endeavor and Spiritual goals created suffering, critical thought, and aversion.

In terms of Aspectics, the following information from Scientological teachings about OT-3 is important: in every Human Being as well as around it, in its psycho-energetic field, there are a larger number of other Thetans, either individually or in clusters. These

are the Thetans who haven't managed to find suitable physical bodies that they could enter and use as carriers. Therefore, as psychic leaches, they stick to the aura that surrounds the physical body of a person and to a degree influence its behavior, because they too have been implanted. Hubbard called them *body Thetans*, although they not only exist in the body but also in the person's aura or psycho energetic field that surrounds the body. By way of their psychological directive they influence a person's thought process and emotions, especially all thought about Spiritual development, freedom of endeavor, and opinions, and every thought of leaving this planet, about life in the cosmos and things similar provokes fear, tension and illness. Along the way people experience their implanted stances as their own, although unable to explain them satisfactorily.

How Hubbard discovered them should be kept in mind. When he cleaned the reactive spirit of a client by way of Scientological processing, he expected that such a person would behave as a healthy, well-integrated, and happy person and that he would solve all of his problematic situations much like some perfect computer. But he admitted that even cleansed people such as these still manifested aggressive and asocial ideas, obsessive thoughts, and depression. The explanation for such occurrences was that such content did not derive from the cleansed client but from the body Thetans in his energetic field. Considering that the client was unaware of their existence, the undesirable behavior was interpreted to be a result of alienated Aspects. For a person to be able to continue their Spiritual development after Dianetic cleansing, during the next phase, Hubbard confirmed, it was necessary to cleanse the body Thetans from the implants by way of auditing. The OT materials mention this.

The goal of OT-2 was to remove the initial implant created in the Human Being 75 million years ago.

The goal of OT-3 was to free the Human Being of body Thetans that were also implanted and which influence his behavior.

Implants, as well as Body Thetans, do not disappear with the death of the physical body, because they are tied to a person's psycho energetic field, or his individual unconscious, which follows him from incarnation to incarnation. However, body Thetans change their carriers, that is, they move from the aura of one person to the aura of another, searching for the most suitable carrier in terms of their manifestation.

The information I have mentioned will sound like an overflow of imagination of some science fiction fan to any normal headed people. But this is fiction that up until recently could have made a person fall seriously ill. Because the exposure to such information re-stimulated many people, and their implanted ideas started to actualize in the form of disquiet, anxiety, fear, obsessive ideas, or, sometimes, physical disease. Old school Scientologists still believe today that exposing such information to the wider public is dangerous. This stance was created by Ron Hubbard's own instructions, when writing about the OT-3 material on the 28th of October 1968 he penned: "*This implant is calculated for the purpose of killing (by way of pneumonia and similar ways) anyone who would try to undo it. This danger was removed when I developed the suitable technique...In December 1967 I knew that someone had to tackle it. I did it and came out*

of it knocked out but alive. I am possibly the first person to have done it in these past 75 million years. I now have all the information at my disposal, but only that which is provided to you is essential." Most Scientologists state that Hubbard was the one who discovered body Thetans, but Geoffrey Filbert in his unpublished but nevertheless famous writing "*Excalibur Revisited*" states that a researcher approached Hubbard with the idea back in 1958, who rejected it as fantasy.

Whether people actually died when they were exposed to the OT-3 materials, I do not know. Although I earlier never believed a word about that claim, I became convinced from my own experience as well as those of my colleagues that many developed milder or more serious illnesses. Most often they would manifest themselves through the skin membrane of the nose, eyes, gums, throat, anus, and sexual organs. Some developed sudden and inexplicable fear and panic attacks, and in many these illnesses appeared as intense allergies. Truthfully, these disturbances were not long lasting. They would recede after a few days or weeks. Now it is less likely, so I can publish the information with a clear conscience. This is why: the described events have been cleansed from thousands of clients, so that their (the event's) potential for re-stimulating others has been exhausted through the collective unconscious. At the beginning of the nineteen-seventies many auditors required numerous solo auditing séances to be able to remove the charge from those events, but now all that is necessary is a few "discreations" through Method-1 of Excallibur or subsequent Acceptance, but even without them the disturbances recede within a short space of time. Again we are met with the phenomenon of the hundred and one monkeys: when a large enough number of people successfully pass through certain experiences, no matter how unpleasant they be, others follow them without difficulty much as they would a well trodden path.

Up until now a few Independent Scientologists have partly published OT-2 and OT-3 material, which is now circulating via the Internet. Even so, L. Kin in his book, in which we have so far the most detailed description of the implanting of Atman and its whole history, warns the reader: **Warning! Anyone who continues to read beyond this point does so at his or her own risk!**

Subsequently he offers practical advice: if you take the risk despite this warning and experience an unpleasant feeling, nausea, or inability to sleep at any point in the text, this what you can do: "Take vitamin C, E, B1, calcium, and magnesium in large quantities to strengthen the body's energetic field," etc. He follows this up with a detailed description of the procedure the reader should apply in case the contents of the book happen to re-stimulate them.

There are a few more versions of the catastrophe that affected this part of the galaxy. The most famous one was published by the Markev society in 1987 and 1988. In my own work, "*A Practical course in Gnostic Occultism*" in 1991, I released information derived from this Neognostic group about so-called Civilization M. Although the Markev material resembled science fiction to a far greater degree than did the Scientological material, there were a number of tangible signs alluding to the truths contained in them.

In relation to Hubbard's teachings, the Markev theory agrees in view to three things: that the Galactic federation existed (in the Markev material it is called the Sub galactic federation, because it encompassed planets only from one part of the galaxy), that mass implantation had been conducted on almost all of its inhabitants, and that these occurrences had been played out over 75 million years ago. The other data differs to a great degree. The Markev material states that the inhabitants of the Sub galactic federation didn't have organic bodies, but artificial, android bodies. This difference led to different consequences, especially in what was expressed in terms of their way of life and their social level. The Atmans who used electronic, android bodies didn't feel pain or hunger, nor were they exposed to illness or aging. There were no children, old or sick people, or healing in that civilization. In a particular sense there was no dying, because the damaged electronic bodies could easily be replaced. Measured in earthly years the bodies would last between 10000 and 90000 years. In the Spiritual sense, the Markev civilization was superior in relation to the civilization described by Hubbard and most Independent Scientologists, because the Atmans that used the bodies of androids were **exteriorly stable**, that is, they manage their artificial bodies from the viewpoint outside of them, and as long as Beings use organic bodies they are **interior** most of the time, that is, they use the viewpoint from within the body. This causes the Atman in an organic body to identify with it to a great degree, while this never happens with an android body, because it has a natural tendency to differ from it, much the same way hardly anyone can identify with his car or any other mode of transport.

Both theories talk about mass implantation, but the technical data differs. Markev talks about aliens who had come to this part of the galaxy and had dismantled the Markev civilization as a preventative measure – so they would not become too powerful and threaten them. The possibility that it might have been a crusade of plundering has also been allowed. Subsequently, Implant stations were placed around the area of the Earth, as well as the other planets that were part of Galactic confederation, as a type of electronic trap. The Atmans, devoid of their previous bodies and the possibility to replace them with others, directed themselves into free cosmic space and would come upon the implant stations, which would attract them with their rays – just as light attracts moths. When they entered the stations, their fate would be sealed for a number of subsequent incarnations, because they would become implanted to fear any thought of freedom, leaving the earth, developing their telepathic and other psychic abilities, as well as other similar abilities.

Then they were compelled to take and use inferior organic bodies, which are easier to influence, because they feel pain. For their development to be controlled in the easiest way possible, among them were created divisions by way of race, peoples, languages and similar criteria, and they were implanted in such a way as to feel animosity towards members of other groups, to be prone to cruelty in relation to them and things similar.

Quite opposite to the implant stations mentioned in the Markev teachings, Independent Scientologists who follow the teaching's of the late Bill Robertson, let it be known that they have experimentally, by auditing, confirmed the information that Hubbard provided (the source of this data is so-called "*Audio track number 10*" about the existence of an electronic net above the Earth's surface at a height of only 26.5 kilometers. Its thickness

is 300 meters and it reminds one of an electronic comb. It wasn't made of matter but was in fact an energetic creation, making it invisible. Even so, the consequences of its influence can be noticed. It reminded one of the types of hot air curtains installed during winter in open entrance department stores. Until you enter the warm air current you are unaware of it, but you can clearly feel it. Astronauts who were launched into the Earth's orbit, or who have flown to the moon, passed through that net unable to observe it but were "radiated" by the implants. Just like the body suffers when radiated by an extreme dose of X-rays, yet it does not feel them, the character and psyche suffer from the consequences of such invisible implanting, because all the implant data is concentrated in the net and it is activated when a susceptible person enters the area of its influence. The followers of Bill Robertson's group (Ron's Org) suggested proof that this actually occurred. They stated that astronauts who passed through the net either become religious mystics or alcoholics and drug addicts.

Even though this information might appear to be newly discovered, it in fact only represents modernized statements that we have encountered in classical occultism about the existence of Nahash or the astro-mental snake that girdles planet Earth and, like some type of energetic barbed wire, stops inadequately cleansed Human Beings leaving its sphere after the death of their physical body. In ancient Gnosticism this obstacle was called "The Ring passed-not," which separates the manifested world full of suffering and horrors from the elevated world of Pleroma or the Fullness of God, and stops the uninitiated leaving Earth's dungeon. The Peratae, members of the most mystical of all gnostic sects, knew the secret about passing through the impassable ring. As I mentioned in other places, the name "Peratae" means "Those who know how to break through," "Those who know how to pass through the heavenly firmament."

There are very few Human Beings who can pass through this net untouched. They are Beings who have reached a high level of consciousness and Spiritual cleanliness, and that means Beings who have differentiated themselves from their bodies, mind, and existence itself, so that the implant net hasn't a means to affect them. When such people, who often at the beginning have no awareness of their state, are engaged in one of the gnostic processes, it is quickly established that there is little to do with them – they usually just have minor difficulties in everyday life. They very quickly rehabilitate memories of past lives as well as occurrences that have a lot in common with the OT-3 material, even though they never had a chance to read or hear about it in this life.

During auditing or other gnostic processes often we come upon people who were members of the so-called Galactic Patrol and who came to Earth as cosmic missionaries. L. Kin writes about them:

"Such people are usually bereft of any thought about it, leading a quiet and normal life, so they are usually terrified of the experience of insight about their other worldly goals and mission. No matter how persistently they try to suppress such insight by way of 'scientific skepticism' and 'realistic viewing of things,' they are unable to succeed and so feel even worse. However, once they accept their mission, they feel as though they have finally found their purposeful path as Thetans (and not simply as inhabitants of the

Earth). Their lives then have a tendency to speed up and transform into more exciting games than earlier.”

Most Beings whose awareness is not on such an elevated level can go through the net while entering, but cannot exit from it, much as if it were a giant mouse trap. On our planet at this moment there are large numbers of Beings who have come here from other planets, having arrived here after the catastrophe about which Hubbard and the Markev society talk about, but when entering, that is, passing through the electronic net, they were implanted and were unable to leave this planet. The majority of distinguished thinkers, scientists, and artists, as well as many self-Realizing individuals belong to this group. Some have vague memories about their cosmic past and their lives in other civilizations in the cosmos. In his autobiographical notes, Nikola Tesla wrote that he had led half his life in a parallel universe in some other civilization. Although he doesn’t mention the appearance of these Beings he was friends with or what they did, he clearly emphasized that they were as real as the acquaintances in this life. In “*Contact with the Cosmos*” (1957), Wilhelm Reich wrote:

“On the 20th of March 1956, at 10 in the evening, the thought about a particular possibility entered my consciousness, which, I am afraid, will never leave me: **“Am I a person from the Cosmos?”** Am I a member of a new race on earth created by crossing aliens with women from earth? Are my children the offspring of the first interplanetary race?...Many events in my life, as a result of these questions, fell into place, and yet only four days ago they represented total doubt; the temptation to confirm the previous question is irresistible. However I will postpone a final answer until I can confirm it by fact. In the meantime I will continue to work on the basic assumption: **It is quite possible that people from the cosmos came to earth (or will do so in the future)** and started to breed with earthlings for whatever their reason.”

Considering that Reich hadn’t brought his gnostic experiences to consciousness about arriving on the earth as an Atman (without a physical body), he assumed that the only way to arrive on earth was in a physical body. However, the data collected based on various gnostic processes show us that a majority of Atmans arrived on earth in astro-mental bodies, not in spaceships.

Some of today’s distinguished personalities had even more concrete experiences than Reich did, but they avoided talking about it so as not to attract the attention of those around them. Despite this there is a greater number of individuals ready to do this. Paco Rabane, one of the most radical and influential fashion designers, in his recently published autobiography “*The End of Time*,” writes:

“During one of my Astral trips I saw all my previous lives. I was seven years old in 1940 and had not heard about reincarnation...I came here 70,000 years ago from the Eagle star cluster, from a very old civilization from the planet Altar.”

The thousands of hours of auditing (processing) from 1968 until today have torn and destroyed the implanting net to a great degree, so that Human Beings can now go through the net without being radiated. Also, on the level of the whole human race, the implant

has been used up and thinned out to great measure, so that the information about the cosmic catastrophe can be announced relatively freely.

A man named John Lawrence, who was based in Phoenix, Arizona, led the Markev society. An uninitiated person might believe followers of such a society as the Markev to be lunatics lost in a fantasy world, or similar, who have meager contact with reality. It isn't so. John Lawrence is the director of one of the largest American companies, whose yearly revenue from computer production exceeds two billion dollars. His name is on all the lists of "Who's who in the USA" and "Who's who in the world." He is a typical, successful American: energetic, capable, and intelligent. About three years ago the Markev society disappeared from the scene and all letters forwarded to their address came back marked "Address unknown." However, John Lawrence announced such a move in a letter he sent to me preceding his withdrawal. He was convinced that the only successful and possible way to avoid a new attack, the destruction of the earth's civilization, and the recurrence of mass implanting is to settle down and not show how much we know, until our abilities improved enough to be able to remove the implanting stations, which have the role of electronic barbed wire, and spread into free cosmic space. The greatest interference to freedom and being able to leave this space until now was the human brain, which is a type of electronic, perceptive interface between the Atman/Thetan and the body. It has been programmed (in the implanting stations in cosmic space) so that its senses are unable to co-operate with electronic android brain. This disharmony is the only safe means that prevents us from appearing in galactic society and has up until this period acted as a most effective barricade. "But we will change this," promised Lawrence a few years ago, "and we will turn the tide of history to our advantage. Join us. Your help is needed." That is difficult right now, because the Markev society, as I have earlier mentioned, has withdrawn from the scene. Not a single one of the distinguished Independent Scientologists with whom I am in contact know what is happening with the Followers of the Markev organization at this moment.

What I wrote about the consequences of re-stimulating OT-3 material, applies in a greater degree to the "Markev Rundown" (Markev material). They usually manifest themselves in the form of strong, sudden allergies, illnesses of the skin membrane and attacks of fear or panic among otherwise calm, settled and peaceful people. To solve these problems the Followers of Markev developed a special auditing process, whose goal is the de-stimulation of the Being from implants that were implanted 75 million years ago. Although it was cheaper than Scientology's OT-3 level, it was expensive all the same. How effective it was, I do not know.

Hubbard's delusion came down to the belief that body Thetans create trouble, problems, and that they are parasites and enemies from which we must free ourselves. Instead, we can regard them as our Aspects and by way of the Chain Technique bring them to Dynamic Emptiness, because this is their highest goal as well, although their first, direct goal in the Goal Chain can be very unpleasant to a person.

Many practitioners of Neognostic systems today look at the problems of body Thetans in a much broader sense than Ron Hubbard did, and instead of the term body Thetans they use the term Entities. This term derives from the Latin "esse," which means, "to be."

Dictionaries provide several definitions of what Entity is. Taking everything into consideration the best two are the following: “An entity is a thing or appearance that has an individual existence in reality or in the human spirit,” and “An entity is anything that can be perceived as individual existence.” It can be the writer or reader of this text; it can be a body, the pain in one’s shoulder, pressure in the head, or a particular problem. However this is not a name, but an actual, existing ‘thing’. An entity can be a part of a larger whole and it can be divided into smaller parts. The essence of an entity is that it can be perceived as an individual unit either in material or social reality, whether in the human spirit, conscious, or unconscious.

Everything is alive, everything that exists has been gifted with more or less clear consciousness, and everything is consciousness. Therefore every part of the large ocean of consciousness will be an entity to you if you so decide and if you behave like that towards that part of consciousness. You can communicate with it and accept that it has its individuality and its own life. It doesn’t mean that they are or are not independent Beings, and this is not at all important. In terms of practical work it is important that they behave as though they are, therefore we are able to communicate with them as though with individual units. A human cell has its own separate consciousness, also a group of cells. Organs and groups of organs have their own consciousness, and so on. Apart from Aspectics, and before it, Shamanism, various systems of exorcism, Ritual magic, Gestalt Therapy, NLP, Holodynamics, Transactional Analysis, and many others worked with entities. Research of the various old and contemporary systems of developing consciousness shows us that every such system, which tries to free the Human Being, eventually must confront entities. This is also the experience of many individual researchers.

Robert Monroe, a businessman who became famous with his books about astral projection, released a separate audiotape dedicated to Entities. The material on that tape is applied by way of channeling from the planes of Higher Consciousness. To his belief, it is exactly the conscious and unconscious Aspects of our personalities that keep our bodies nailed to material reality. Their thought energy often overflows our consciousness and so we get thoughts that surprise, confuse, or belittle us. This is the same idea that Hubbard was obsessed with, but put in other words.

Archetypes are also entities, although during the course of our normal life they are buried deeply within our unconscious. At particular moments they become activated and flood our consciousness. With great force they besiege the individual, so that one is most often compelled to identify with them. Most characteristic of this is the Eternal Child, the Hero, the Great Nun, the Magician, the Martyr, the Hermit, and so on. The shamans of the Seminola tribe use the term “Little People” for Entities. Going by what they state, when the little people argue or come into conflict, mental and physical illnesses appear. If we translate this into understandable language, such breakdowns occur due to the conflict of energetic masses and energetic flows.

We can represent Entities to ourselves as a limited part of our consciousness on which we have focused or the part of our body gifted with consciousness onto which we have directed our attention. Most often it is a concentration of our own thoughts and feelings

organized in energetic form. In other words, a part of us. We become aware of them when they start affecting us negatively. But they also allow the possibility of other points of view from which we can understand what exists in us and what is happening in us, so that we are able to learn valuable lessons and continue our development.

Practice shows us the following: **The only trouble we can have is when we identify with Entities!**

It is interesting that it is possible to deliberately create entities gifted with consciousness. Such extremely complicated procedures had been described in medieval magic texts, but it is possible to achieve this in a simple, controlled way. A good example of such a procedure is an experiment a group of Canadian parapsychologists conducted during the seventies in this century. The experiment was conducted by eight members of The Society for psychic research in Toronto under the leadership of A. R. G. Owen. Not a single member of the eight participants was parapsychologically gifted. Their goal was to create, by way of intensive concentration and visualization, a collective form of thought or a mental-emotional concentrate gifted with a particular consciousness – in other words an Entity.

In the beginning they created an artificial identity, physical appearance, and past, belonging to a person who they named Philip Alesford. They imagined that he was born in 1692 in England, became a knight at the age of sixteen, and had an important role in the civil war on the side of the royalists. He was a friend of Charles II and worked as his secret agent. He had a love affair with a young gypsy girl. When his spouse found out, she accused her competitor of being a witch and the gypsy girl was burned at the stake. In despair, Philip committed suicide at the age of thirty.

Owen's group tried to call up the created Philip by means of the spiritism. On top of that they persistently visualized him, meditated about him, and discussed details about his life. During the spiritist séances some members of Owen's group had very life-like visions of Philip. After a few months some psycho-kinetic phenomena started to appear: the table they used during séances apparently started to shake and move of its own accord; its surface vibrated; strong impacts felt and noise could be heard.

Philip provided answers to questions that matched his invented past, but he also provided other historical information about real people and events. Owen and his colleagues interpreted this as the flow of information that came from their group's collective unconscious. The phenomenon of levitation that manifested itself in the group was recorded on film in 1974, while the members confirmed they heard Philip answer in whispers to their questions. The success of Owen's group encouraged other groups in Toronto and Quebec to start experimenting this way. Thus were created a French Spy from WWII named Lilit, a medieval alchemist called Sebastian, and a man from the future called Axel. All of them manifested characteristics similar to Philip.

The reason I mentioned this information is to underline the fact that what scientologists call an Entity has the same characteristics as any other Aspect we work with in

Aspectics. It is a concentration of energy gifted with a particular consciousness, no matter how low its level, with which communication can be established.

A simple and very effective method of dealing with Aspects is the six step reframing, which was established by the practitioners of NLP (see Srdjan Mihajlovic's "*The psychological skills of a manager*"). Opposite to the broad view that Entities which posses a person are always malicious, the basic premise of NLP practitioners, which has been shown to be correct, is that every behavior is basically of good intent; every Entity wants to satisfy a need, to fulfill a desire, or achieve a useful goal. But some of the ways in which they try to achieve this have been surpassed and can be replaced with more exemplary behavior. The Aspect tells us what behavior this is by way of establishing a system of communication. It is a procedure in which concrete questions a person sets to a form of his behavior (we would say an Aspect) gives answers about its first, direct goal. But the NLP practitioners were happy to have an Aspect provide them only with the exemplary mode of behavior and then leave it at that.

Many Independent Scientologists, NLP practitioners, and followers of other New Age systems direct us to search for the roots, that is, the primary intention of an Aspect (this direction of movement I have named "How") uncovers its positive inclination. This is undoubtedly correct. But in Aspectics we use the opposite direction of movement ("What"): we approach the Parts of a Character or Aspects teleologically, search for their goals, which in the Goal Chain appear one behind the other right up until the Final Goal, which is always of a Spiritual, elevated nature.

An Entity doesn't have to manifest itself as a person, nor should you visualize it in an anthropomorphic manner. But if it should manifest itself this way accept it as a person. Otherwise, just like any other Aspect, it can appear in your consciousness as a colored body, correctly formed or asymmetric, to be a balloon, cloud, ball, a small man, or a body of changing shape – like liquid that is being mixed.

Establish contact with it as though it were a conscious Being. Whenever it provides you with an answer, thank it as you would any other person in conversation. Apply the Chain Technique to it and bring it to its first goal on the Goal Chain. In the case of Entities that Hubbard talks about, just like in the case of evil spirits, the first goal is often negative: to exact pain and malice on people, for instance, or to disturb them, exact revenge, etc..

But the next goal will already be a positive one. It is very rare for the second goal to be a negative one, but if it is don't be alarmed. Continue to apply the Chain Technique up until the Highest Goal.

However, even though we can accept that the Aspect we are working with can sometimes be a Scientological Entity, which like a leech has attached itself to our aura or resides in the body, we should always maintain a causal relationship with it: We allowed it to be here; one way or another we have invited it or created it, etc.

The question is posed: "Why is a person susceptible to the influence of unknown Entities that often provoke undesirable consequences?" The reason is simple: the person in

question is also an Entity in the broadest sense of the word. As part of the rules of the game of life we are in, we agreed that, as Entities, we have the power or capability to communicate with other Entities or to influence them, whether they are in the form of a body or without one, and also that they have the same power and capabilities in relation to us. In the game of life, individual Entities – I, you, he, and she – agreed at one time that they could cause consequences to occur in others and those others can do the same to them.

The advantage of the Aspectics Process over the OT processes in regards to working with Entities is that a practitioner in Aspectics never puts himself in the position of consequence, he always has a causal stance in which he is the one who has caused it and that he will also be the one to cause its removal or the integration of the undesirable Aspect. Opposite to this, an OT practitioner often makes the mistake of treating the implant as something that has been done to him, of which he is a consequence or victim, and for which he is not responsible (see the material about OT-3 and Markev). But without taking the causal stance there is no removal of the unwanted state. Non-acceptance of the responsibility for one's own experiences renders vain all the attempts to step out of one's fate.

If you have mastered the Aspectics Process, either by way of the one-day course (a quick and simple way), or with the help of this book and a partner, when you come upon restimulation that appears to have emanated from the previously described implant, from negatively inclined Entities, or from distortions that appear similar to them, you won't need to think about the thousands of dollars which are requested for help of this kind, nor will you need to take the previously mentioned precautions of which L. Kin writes about. You will solve the problem quickly and efficiently using the Aspectics Process. Because even the body Thetans/Atmans (the concentrates of psychic energy in the aura that are gifted with consciousness) want the same thing as any other Entity – they want their Final Goal; to merge with Emptiness from which they emanated.

Body Thetans manifest themselves the same way as any other undesirable Aspects: in the form of mild health disturbances as are allergies or pain in some parts of the body, subsequently as compelling thoughts, lasting fears and anxieties, acts of aggressive behavior, or depression, and such things similar. Their direct goal is to provoke such states, **but their Final Goal, I will repeat, is the same as any other Aspect's – Primordial Emptiness.** People who have applied the Aspectics Process sometimes worked with body Thetans unwittingly.

Old gnostic mythology represents an almost perfect precedence to Scientological theories: the gnostic Demiurg is obviously Xenu; imprisoning the Godly Sparks in the dungeon of the body and instigating forgetfulness in them is nothing else but the process of implanting Beings; the secrets of the gnostic formula for liberation from the reign of Arhons (very bad cosmic Intelligences) represents a clear parallel to gnostic processing, and so on.

I have nothing to add as far as the technical procedure of removing Thetans, except that you should conduct the Aspectics Process with them as you would for any other Aspect.

I advise you not allow yourself to investigate whether an Aspect you are working with was created in a certain way. But if you are willing to invest some effort in that, maybe you will have some interesting experiences.

THE SOUL RETRIEVAL: THE BEST AND HAPPIEST PART OF ME

Strictly speaking, the **Soul Retrieval** process is not a part of Aspectics, because it is an original system with its own characteristics. I have included it here and have often used it within a group framework during the Aspectics Course, because in it we also work with Aspects, and because of the good results it gives.

Soul Retrieval is a process of regaining parts of a personality that the individual has left behind or lost somewhere, or which have been borrowed or taken by someone else. The goal of this process is to make the person whole again and integrated to a greater degree.

It is in fact a contemporary version of the shamanic procedure practiced within American and Asian shamanic traditions. The Shaman procedure was more or less a complex ritual that would induce a state of trance in the shaman. While in this changed state of consciousness the shaman would identify with the client and use the Time Line to go into the client's past or alternative worlds to find Part of the personality that was missing and then recall it back to the client. The contemporary version of this procedure was developed, as far as I know, by Roland Barkley, Jenny Keye, and a group of their colleagues in Australia. I took it over, simplified it even more, and occasionally practiced it while working with individual clients. In the modernized procedure we send the client to travel in their past on their own, but it was shown to be useful if they learned where the process originated.

Most people accept without difficulty the metaphor about the parts of their self that have remained behind. It seems to be a natural way of viewing such a situation. The Soul Retrieval Return of the soul is a simple process. Considering the time required it is an extremely efficient process. Other Gnostic processes become quicker and easier when the Soul Retrieval is done beforehand. Some Practitioners (Roland Barkley and Jenny Keye) claim the client can cleanse up to three quarters of their problems this way. Although such a claim might be exaggerated, the method is undoubtedly fruitful. If important Parts of the personality have been separated and blocked in the past, then stable results cannot be expected from a process that doesn't encompass these Parts, because during the process the person is not whole. Some experiences in particular are accompanied by the loss of a Part, power, or capabilities of the personality. These experiences force a person to separate a Part from themselves. They do this to cope more easily with the painful situation, much like a lizard sheds its tail in the grip of a predator to be able to survive. The lizard will later on grow back the lost part, but a person will experience unpleasant consequences as a result of such a loss of a Part of their self, because he is no longer a whole personality. It must be emphasized that other Gnostic processes indirectly bring to consciousness and return suppressed Parts of the personality. In the Soul Retrieval we do this directly.

A person is basically whole; he inherently possesses all qualities that are necessary. When it isn't so in a particular moment, the reason is always that he had once been divided and doesn't live out his experiences as a whole. If a client has "lost his self-confidence," it must be somewhere. It's not a case that it doesn't exist. It might be at some party 30 years in the distant past, during which a girl he was in love with, while those around laughed at him rejected the client. This party continues, the music plays on, and the separated part still suffers. The Part should be found and returned.

Since it is the case that we use the term Atman for the True Being or the Soul, the question is posed: do we think of the Soul Retrieval as a return of some part of the Atman? Certainly not, because the Atman is the Individual (In-dividual) - which means indivisible. It cannot be broken down into Parts. When we say the Soul, in this process, we mean it to be the set of personal qualities, capabilities, or feelings. Most often it is the emotional capacity of the person. For instance, a woman now 45 years of age, while as a baby, used to be left alone for long periods in the cradle, which had a traumatic effect on her and made her lose the ability to feel like a baby. As a grown woman she should have access to such a feeling, among others. Therefore, when the awareness of this lost feeling appears, the practitioner follows it up with the question: "Did a part of you leave you at that time?" Or: "Did you lose a Part of you then?" And subsequently: "Do you want it to return to you?"

It is possible to notice the alluding message about the lost Parts of a personality when people talk about their painful experiences. "That's when my certainty disappeared," "She stole my heart," "He took my happiness away with him," "I lost my child innocence," "That's when I lost my strength," "Love remained behind forever on that holiday."

I will repeat that in this process the Part or Aspect is treated as a set of personal qualities, abilities, or feelings. The person misses that lost Part. We can view this Part as a set of units of attention or Spiritual energy. Most importantly, **practice shows that it has its own consciousness and life that lives separately from the wholeness of the personality**. When that part reintegrates with the rest of the personality, we cease to call it a Part and instead address the person as a whole.

The process goes like this: at the beginning we ask the client to quickly scan or go through his life in his mind and to find those points where experiences occurred, after which he suddenly didn't have the power or abilities that were previously present.

First you must confirm whether the client is prepared to follow this metaphor. After he reminds himself of the experience and restimulates it, pose the question:

"Did you lose a Part of yourself at that time?...Do you miss that Part?"

If the answer is one of disownment, it is pointless to continue this technique. If the answer is one of confirmation, and this can be noticed on the client, we direct the client to reclaim that part of the Soul:

“Where is that Part now?”

If the client hesitates, you should allude as to what he should do next:

“Is the Part in the past...is it around here somewhere now...is that Part of you hiding...Does someone else now posses it?”

Most frequently the Part is in the past and remains the same age as when the client left it.

The second most frequent possibility is that the client gave it to another person, for example: a relationship filled with emotions where it still remains with that person. But everything is possible. It can be in any alternative world: “In the setting sun during a holiday 30 years ago,” “In the eyes of a child,” “In a starry night when I was happiest in my life,” etc.. If the person has already completed my Creaton system, you should direct him down the Time Line to the time where the Part is. If he hasn’t, simply tell him to go to the past where the Part is. Finding the Part of a personality is not a thing of logic, but one of feelings.

When we find ourselves in the place where the Part is, we should confirm what it is doing. Therefore we ask: “What is that Part of yours doing right now?” It is interesting to note that it usually has a separate life of its own. The little girl is still playing in the schoolyard, the child that used to have the ability to feel joy about life is still sitting in the corner of the room in daycare, happy with his toys, and similar. This is often the client’s second version; usually with a younger body and differing abilities than those he has today.

It is essential to communicate with the part. Tell the client:

“Direct your attention to it. Address it.”

Then it is followed by:

“When you look at that Part of you, what do you feel?...Let your feelings flow freely towards it.”

When the client understands that it is a true Part of him, sadness about losing it can be manifested very strongly. Now it is important not to hurry the client - let him spend as much time as is necessary with his Part. The client can talk to his Part about whatever he likes. They can exchange messages and good wishes, feelings, etc. It is important that they become close again. But the most important thing we are aiming at is to state that the Part return to the client:

“Ask your Part if it wants to return to you.”

It will probably want to, but not always. There are reasons it is there, outside the wholeness of the personality. Usually some sort of negotiation is required, or something

must change in the client before they can both join again. The separated Part is a type of lost son and the wholeness of the Being will suffer until it returns. When the Part answers, you then tell the client:

“Ask it what you have to do so that it will remain in you forever.”

And then:

“Are you prepared to do it?”

The client’s Part usually suggests something very positive and good. It can be “To take more care about others,” “To have more self respect,” or something similar. Quite often the whole thing cannot be finalized in one attempt. Maybe the client and its Part have something to clarify between each other – for example: to have a trial period during which they will get closer. As far as we are concerned this is all right so long as we can accept it in the process and we are sure the process can continue. Sometimes it is essential to take the Part of the personality through some changes. Maybe it is necessary for it to grow up, if it is still a child. Then it must go through the PROCESS OF GROWING UP until it reaches the current age of the personality. That process shouldn’t last longer than a minute or two. We tell the client:

“Invite him to grow up and to reach the same age as you are now. Allow it to quickly race through past experiences and rejoin you.”

In case the Part wants to return immediately and without any conditions, tell the client:

“Let it know that you are happy it is returning and that you will take good care of it. Offer it your arms, hug it firmly, and bring it into your body!”

The moment of rejoining usually manifests itself as mild heat or electro shock. The integration can also be very subtle, so we should check whether it has actually occurred. Therefore we ask:

“Where is the Part now? Has it returned?”

If the part has returned, the client should check the reintegration (see below). When the integration occurs, the client is often euphoric, stunned, or dumbfounded. Often they have the impression that their surrounds now seem different. And a lot of things will truly change for the client. Tell the client that the process of reintegration will continue over the following days and weeks.

Other variants of the lost Part can have a somewhat changed order of action. If the Part has been stolen and is now in the possession of another person, we should establish telepathic contact with the thief and negotiate the conditions under which it will be returned. If it is essential, we will simply take it, but it’s always better to have a mutually acceptable agreement.

The next phenomenon we can come across is the **soul gift**. It is the case of someone else having given a Part of his or her self to the client. It usually occurs in emotional relationships and the person who received the gift maybe isn't aware of it. In such cases we do the process by establishing communication with the Part, confirm how he has come to be here, and what its intentions are, and then we ask it to return to its proper self.

Soul Retrieval is not a process that is done often. It is an action that greatly changes the life of a client, because it returns to him key emotional capacities, and once you have gone through a few of the main situations, which have brought about the individual's loss of emotional capacity or power, the process is not needed any more. If it is later necessary it can be done every six months. Take care about possible mistakes. The most frequent one is when the client doesn't take the experience in which he had lost the Parts of his personality (qualities, capabilities, or feelings), but instead directs himself towards a traumatic experience as it is and starts to confess it. The basic criterion is **whether he has lost something valuable so that he is now bereft of a feeling or capability that he had up until the experience occurred**.

Although the steps and questions that one asks a client have already been mentioned, they are asked conditionally – using concrete words is not the most important thing: intuition should be your main guide.

I will again outline the Return of the Soul process in quick steps:

1. We ask the client to go through his life in his thoughts and to observe experiences during which important changes occurred to him, in the sense that after having those experiences he didn't have power, capabilities, and emotional capacities that were in him up until that point. Once he finds such an experience, and describes it to us in a few words, then we ask:
2. “Did you lose a Part of your self then...do you miss that Part?”
3. “Do you want us to find it and return it to you?”
4. “Where is that Part now?”
5. “What is your Part doing now?”
6. “When you are looking at your Part what do you feel?”
7. “Let your feeling flow freely towards it and address it.”
8. “Ask it what you should do (how to behave) so that it will return and forever stay in you.” And then:
9. “Are you prepared to do it?...Tell it that you are.”

10. “Let it know that you are happy it is returning and that you will take good care of it. Offer it your arms, hug it firmly and bring it into your body!”

Checking reintegration:

11. “Where is your Part now? Is it unified with your whole body in equal measure or do you feel it stronger in some area?”

In case he feels it stronger in one part of his body:

12. “Let flow out into the whole body, let it totally meld!”

13. “Do you feel that the...(lost capacity) has returned?...Do you possess it?...”

14. After the client has returned the lost Part of his self, he should quickly race through the time when he lost the Part of his self to now, SWITCHED ON, with the totally integrated part, so that he can illuminate all the later experiences as a whole being. When he reaches the current time, he should switch off and see his body as it moves in the future, as though on a screen, and how it radiates all its future experiences as a whole.

During workshops of Aspectics, within the framework of this technique, I usually practice the retrieval of “The Happiest and best Part of me.” The reason behind the return of this Part of the Being is that it filled with emotions in the greatest degree and because without its integration most people are unable to achieve happiness. However, the order in which you return the lost Parts is not of importance.

For Practitioners to be able to remember more easily when they had such emotional capacity and then lost it, it is good to show them, through the examples of other people, situations when they, for whatever reason, felt loved, happy, or capable. One Practitioner says; “I was 7, 8, or 9 years old, I can’t remember exactly. I was at my Grandmother’s in the village. I was going along the path barefoot in the dust. The sun was shining, the bees were buzzing, the birds singing. Suddenly I felt an awesome happiness seeping through me and the rest of the world.”

Or: “I was lying on the grass one warm, beautiful day. I was totally alone, relaxed, and happy. I watched as white clouds drifted across the blue sky. It was as though time stood still. I felt as though I could forever stay in such a state. Everything was in great harmony, as it should be.”

The following experience is similar: “I was in the village one summer evening and I was lying on the grass, looking up at the beautiful starry sky above me. I was consumed by a feeling of awe and happiness towards those infinite worlds. And I asked myself, what kind of wonders existed so far away. I felt an immeasurable deep-seated happiness without apparent reason. Whenever I think about happiness, the vision of that starry sky returns to me, but the feeling is gone.” To be able to work on such a Part it is essential for the client to feel that he has never felt it after that moment, or that he lost it some time

afterwards, and that he wishes the possibility of being able to re-live the same experience.

LEVELS OF SPIRITUAL MATURITY

All forms of life are Spiritual. Not a single manifestation exists that is devoid of truth, but such knowledge cannot be gained based on intellectual speculations – it dawns in the consciousness of an enlightened Being. Aspectics shows us this in practice, but long before its development such a stance was emphasized in all Spiritual traditions. About this, among other things, Zen tells the story of an enlightened young bishop who, from his new viewpoint, is repulsed by people that don't see the truth and instead worship its empty forms. He furiously entered a Buddhist temple, where around a statue of Buddha young believers were praying. He proceeded to spit on it. "You mindless man," the believers shouted, "what are you doing?! Spitting on Buddha, truth itself!" He answered them with contempt: "Can anyone of you show me where truth isn't, so I can spit there instead?"

We can say that Spirituality, in the narrower sense, is to be awake to the Truth. It is possible, based on people's behavior and their view on the world, to come to a conclusion about the level of Spiritual development they are on at any given time. Such an assessment has practical consequences in inter-human relations, because variations regarding the level of Spiritual maturity between two people will cause difficulty and misunderstanding in their communication. Feeling it to be the case, some psychologists and alternative thinkers provided charts or maps of Spiritual maturity, although they didn't always call it so. The most known attempts were by Eric Erickson, Abraham Maslow, Eric Bern, Ken Wilbur, and Ron Hubbard. I believe that relatively precise descriptions of Spiritual maturity are necessary to followers of any Spiritual System – so they can properly understand who they are, where they are going, and to also be able to approach the barriers that await them with better understanding. This is particularly important at times of Spiritual crises, when it might appear to Followers that they are losing the ground beneath their feet.

A human offspring depends on its surroundings for quite a while after its birth, because it is incapable of surviving without the support of adults. But it very quickly discovers ways of controlling and influencing its surroundings. Once it starts to develop a feeling of "I", parents are usually surprised by its stubbornness and persistence. The child later on learns that apart from affirming itself in social situations, cooperating with its surroundings also has value. It learns that giving to others is just as valuable as receiving. During the period of youthful maturing the person usually fluctuates between total dependence on others and self-affirmation. To be able win a place in the world, the young Being must become independent, and that requires the attainment and development of many skills and knowledge about the world and human society.

Working with patients of various age, Jung noticed that the individual's process of becoming whole speeds up when they reach middle age. In our time changes can be seen in this area too. It is noticeable that there are more young people who have speeded up their process of individualization. This process requires the partial withdrawal and distancing from social norms and generally accepted values, as well being able to direct the whole Being to search for a new psychological balancing point in one's self. It is

understood that it requires the acceptance of the darker parts of one's personality, which are pushed into the unconscious during periods of socializing, and which Jung referred to as *shadows*. If the process flows, as it should, the person finds a new point of balance and is able to accept both his self and others with all their qualities and weaknesses in a far more complete way.

The process of individualization is especially speeded up if the person practices some system of Spiritual development. During such practice the key moment is the Experience of Gnosis on the question "Who am I?" Through such an experience a person uncovers that he is not the stream of thought that constantly runs in his consciousness, that he isn't a set of images, sensory impressions, or feelings, although able to identify with all these contents and does so during moments of strong experiences. A person discovers that he is exactly the person who asks and searches. During such an experience, a person usually doesn't identify with the conscious Ego but has the feeling of Self as a broader and more whole Being. During these moments the individual has the undeniable feeling that "all is as it should be," "that all is clear, so that any explanations are superfluous," that he is he, people are people, such as they are.

Although it has far-reaching consequences, especially in regards to speeding up Spiritual evolution, such an experience is momentary and short lasting. In Zen terminology it is called the Kensho state, while the appropriate term in contemporary Gnosticism is Lumeyo. This state of awareness can be soft, but it is usually accompanied with an energy discharge. Whether it is quiet or stormy, it always comes with total satisfaction and the discovery of a new psychological anchor in oneself. In essence, this new anchor, which is expressed through the discovery that I am I, is also a new identification, but the person is not aware of this for a while. The person is convinced that the identifications have preceded this state of consciousness (*good, evil, smart, stupid, personal name, profession, etc*), and that "I am I" is undeniable and absolute Truth.

A Follower who attends Gnostic Intensives and practices Gnostic systems of Spiritual development, through a larger number of short lasting Direct Experiences of the Truth, eventually reaches a stable state of consciousness, which we call Meuna. It is the common experience of many people that man at a particular period starts to recognize this state in him. For a period of time he suppresses that thought, which most often appears while other persons, who are in that state, start to describe how they feel while in his presence. After some time the obvious nature of that state of consciousness cannot be suppressed any more and the Follower finally accepts it. Instead of short lasting Lumeyo experiences we now have the gradual creation and hardening of a lasting sense of *I am I*. A person has a strong impression that the game of hide and seek with himself is finally over. No matter where a person goes, he finds his self: In other Human Beings, in life, in God, in light and darkness.

In essence, Meuna is restricted in the first dynamism – the self-survival of the individual – but it somewhat encompasses the second and the third (*You* and *We*). A person has a clear awareness that he is what he is – the awareness exists and does not depend on whether the person feels good or bad. Prior to Meuna various experiences affected the person to slip into various identities, continuously asking which of these identities he is.

When the person did something bad he had the impression that he is an evil person; when he did something good – that he is a good person. When he behaved cowardly, that he is a coward; and when he behaved bravely, that he was a brave person. During moment of objective thought about his self, the constant question arises "Who am I exactly?" A temporary answer to the question "Who am I?" would be provided by the Lumeyo state or momentary Gnosis, but that feeling would quickly evaporate and circumstances would again transfer the person from one identity to another.

By achieving Meuna, the person had the constant, undeniable sense that he is he! Always and in all circumstances. He is what he really is, sometimes he acts like a coward, sometimes bravely, sometimes rotten, sometimes noble, but it is always he, like an actor who goes from one role to the next. The roles change but the actor stays the same.

During the first couple of weeks or months after accepting Meuna, a person will mainly be filled with a feeling of satisfaction. This sort of feeling partly stems from the fact that the period of uncertainty has ended, during which the results of various processing have faded after some time, and that the person has finally sailed into the harbor of serenity. This state is usually accompanied by physical and psychological changes. Muscle tension ends, the constant internal dialogue slows down and fades, and the person becomes aware of his own presence and existence. He feels good and in harmony with the here and now. Sometimes, in particular situations of everyday life, especially in conflicts and problematic relationships, he automatically rushes into identification with his Ego, but far more often he will identify with his sense of Self as a complete and whole Being.

The essence of Meuna, apart from the stability of experiences regarding the I-state, is being free from mind masses or the reactive spirit. It isn't complete, but it is important and noticeable. A person in Meuna cannot suffer long or strongly due to unfortunate past experiences. Circumstances sometimes restimulate unpleasant memories, but the re-stimulation is noticeably weaker and lasts a short time. A person becomes self-focused in the higher sense of the word: neither does he forcefully sacrifice his integrity to please others, nor is he forcefully selfish, but rather behaves adjusted to the situation. Greater expectations have disappeared simultaneously with great disappointment. Things are just as they are; people are people; life is life.

Experience shows that a person who is below the stage of Meuna isn't capable of taking responsibility for his experiences, especially the unwanted ones. Such unpleasant states, problems, hardship and ill fortune seem to be the consequence of other people's influence, social circumstances, and similar outside factors. When a person reaches the stage of Meuna by way of Spiritual development, he takes responsibility for his experiences until he reaches the moment when he realizes that he is the sole and exclusive creator of all his experiences, that he creates and uncreates them in the long game of existence in this world.

From that moment onwards a person can dissolve the unpleasant states and experiences of which he is aware with relative ease. He has a clear and sharp point of focusing attention from which he can double and dissolve those experiences, which he has created

from that viewpoint. States of consciousness that cannot be dissolved from that viewpoint are quite certainly created from other viewpoints. All that needs to be done is to uncover where they are, possess and experience them from these points, and so dissolve them.

A person remains at that viewpoint for a long period time, sometimes years, because he is still tangled in the game of identification with the viewpoint *I am I*, which he experiences as absolute and final. At this level, the person is still unable to make the quantum leap into higher consciousness and be able to identify that all positions of experiences, all points of view, and all identities are arbitrary and similar, conditioned by the level of developed consciousness, and not absolute.

Meuna, or the stable state of *I am I*, is also identification – stronger and more lasting than the previous one, but nevertheless an ephemeral phase in Spiritual development.

Contact with Gnostic Intensive Masters as well as leaders of other systems of Spiritual development has convinced me that many of them share the conviction that it is the end beyond which there is nothing higher. This is misleading but understandable, because a person cannot find anything apart from his *I*. The world resembles a room with mirrors. Wherever he might go, a person goes from himself to himself. However, this is only one stage of Spiritual maturity, although strong and apparently lasting. **Stages of Spiritual maturity are nothing else but restrictions of our perception, and when our perception broadens into new dimensions they are essentially surpassed.**

At this stage a person is susceptible to Ego games as well, which can slow down his development or keep him rooted there for a long time. Some people will reach this state as the pinnacle of their Spiritual life and will not want to leave it at any price. It gives them a feeling of security and finality, and from the harbor of tranquility one rarely sails out into the broad, open ocean. The situation becomes more complicated and worsens if the person has built up a feeling of self worth on the foundations of this state and the methodology used to get there. My contact with people, who have built up their reputation as Masters of Gnostic Intensives or as leaders of other Spiritual systems, shows that the Ego is ever ready to use such a newly developed situation. Such people claim that nothing exists which is higher or further than the Intensive, that it is the last word in personal development methodology, and that all that appears after that is a delusion and an abandonment of Truth; or they take themselves as an example of how the process of Spiritual development should and must occur. This second claim basically stems from the belief that all those who come after them must go through the same suffering and invest the same time and effort, which they themselves required. Among all this, they seem to forget the phenomenon of the 101st monkey, omnipresent in the world of Spiritual maturing: some individuals break the ice, while those behind them “drink the water” – they achieve the same with far less effort.

As an example, a group of my closest associates and I needed ten full years to reach the state of Meuna and to accept that state of consciousness. Those years were filled with an infinite number of three day Intensives, many long and very long Intensives, and by no means a small amount of special Intensives. Today it is not at all strange when a person goes through a few one day Intensives before reaching the state of Meuna. The same

event is noticeable within one Intensive. At the old three day Intensives, Enlightenment or the first Experience of Gnosis could be expected the following evening, while the majority of Participants would experience it on the third day. It is not at all strange for beginners to experience Gnosis during the first two or three dyads.

Occasionally an Experienced Master of the old generation make the criticism that quickly gained experiences of Gnosis don't have the same value as the experiences for which the Participant suffered as they did in his time. As an example they point out people who have quickly and relatively easily gone through the experience of Gnosis and then went on another path, as though they forgot about the Path of Truth along the way. Such a stance doesn't take into consideration the important fact that there also are many people who have completed numerous short and long Intensives and apparently remained untouched by Truth but under the rigid domination of their Ego. That such Spiritual-ideological conflict existed before – as a result of the generation gap – seems to have been unnoticed. As an example, Philip Kaplo, the first officially recognized Zen Roshi from the West, offered a very sharp, clear answer when his students asked him about the value of Intensives and other similar contemporary techniques: 'They are "Instant Enlightenments" that are not worth a dime.' His answer failed to consider that the followers of Zen from the school where he received his Roshi calling had directed the same criticism to him – that he betrayed the founding principles of Zen and succumbed to the western obsession that time is money. But the story didn't start there. Previous generations of Zen Masters criticized later Masters about how speeding up time diminishes the quality of the training they provide. The ideological conflict between the two internal currents of Zen (the Soto and the Rinzai schools) is centuries old. Based on my leader experience during 24 years of Intensives, the participation in many short, long, and special Intensives, and my training of over 150 Masters of Gnostic Intensive, as well as monitoring the work of many of them, I came to the following conclusion:

The only criterion that can be used to assess whether a person should continue with Intensives, that is, whether he is in Meuna or not, is whether he is able to achieve the Experience of Gnosis in an Intensive or not.

Gnostic Intensives are of the greatest value for the Spiritual development of the individual until he reaches the level of Meuna. It will remain so until a better and more efficient method comes along.

Once an individual enters Meuna and is made conscious of it, having totally accepted it, the Gnostic Intensive is surpassed and inefficient. It's logical. What sort of Direct Experience can a person who is continuously in such an Experience have? He is he, all the time, and forever, or better said for as long as that state is not surpassed. He is he, the Other Human Being is the Other Human Being, Life is life. The moment he tries to Directly Experience any of these objectives, he returns to himself. He has reached the goal at the moment he started towards it, because the starting point and the goal are one.

After the period of fulfilled satisfaction and the feeling that the final goal has been reached while in Meuna, the feeling that total freedom has been cut short starts to appear. This feeling, which characterizes Meuna, appears for a number of reasons.

Mainly because the Atman uses the physical body as its carrier and cannot forever carry out its influence without it (in the physical universe) at this stage of evolution. The physical body is not just a pile of cells connected by bodily processes – it has its own controller that Scientologists call the Genetic Entity: this, in fact, is a person's psycho energetic field. Considering that I haven't been able to find a better term in any other system, I will subsequently use it. The Genetic Entity has goals of its own that differ from those of the Atman, and the most dominant of these are the survival of the physical organism and continuation of the species. It is similar to the Genetic Entity of any developed animal, as of the monkey, the dolphin, the dog, or the cat. The Genetic Entity has its own time track in this life as in past lives. Because of this, when a person relives his past he can have them simultaneously along two time tracks: one is the Atman's experience, the other is the experience his Genetic Entity has had in the past.

The essential problem of the relationship of the Being with its physical body is that the body doesn't belong to the first dynamism, the I-dynamism, but rather the fifth, that is, to all life in the physical universe. For this reason Processing of the First Dynamism and freeing the I from the reactive mass of the subconscious spirit and his expansion into the state of Meuna does not include the body. It does feel better when a person cleanses numerous restimulations from the past, because the spirit influences the body, just as the body influences the spirit, but the stable bodily state of "Body Meuna" will occur only after processing the Fifth dynamism. The effect of the spirit on the body is realized in Aspectics by processing various Aspects of illnesses, because some Aspects have the indirect goal of causing illnesses, others support the illness, the third create resistance towards healing, and so on.

The next reason that makes a person feel that his freedom is not complete is the big change in his emotional and social relationships. The reality we find ourselves in is a result of cocreation – created together with other Beings with whom we are in relative harmony. Each person's reality is similar to a stage drama, and simultaneously it is a game, with a structure I have mentioned numerous times. In your drama you are both the director and the head actor. Other people play the lesser roles. You are simultaneously the lesser actors of the dramas in which they are the lead actors. This leads to difficulty when wanting to change your life in the case when you have ceased to be happy with it. Because you have an unconscious agreement with many people about the place, time and way in which your entwined dramas run their course.

If you make a decision and start to work on changing your reality while you are still connected with the people you have shared your previous reality, you will not succeed without changing the reality of those people too. They all have their life programs and not one of them totally matches your own. Quite often they unconsciously try to change you and to push you into playing supporting roles that match their drama on the stage of life. But changes are rare and when a person tries to change his drama, he comes upon very strong inertia. When you are the person who tries to change his life, inertia stems

in a lesser degree from you but to a larger degree from them. As a supporting actor in one of their dramas, you will create problems in their drama if you reject the role that you had up until then and leave the stage.

You can fire one of the actors who have played supporting roles in your drama, or a few of them, even all of them, if they do not fit into your new scenario. On the other hand, if someone you have been friends with for years suddenly and mysteriously disappears from your life, be sure you are the one who has been fired. If it is the case that you wish less communication with old acquaintances that played lesser roles in your drama and you finally cut it altogether, then you are the one who has fired them.

It is totally clear that a tendency to keep to old friends in unchanged relationships is a sure way to hang on to old models of behavior and an old way of life. You cannot keep previous friends in the same roles that they previously played and simultaneously be able to change your life. Why? Because they constitute important elements of your life and if the elements remain unchanged, life cannot be different.

In rare and very happy situations a whole group of people simultaneously create a new reality. It is similar to a group of actors beginning to play together in a new drama. The relationships between such people, although going through occasional crises, become stronger and the interrelationships become deeper.

These are all the reasons why a person encounters difficulty when trying to control all areas of his life after the first period filled with satisfaction, which follows the consciousness of entering Meuna, and it is likely that he will experience undesirable emotions and impulses. This can lead one to underestimate the state of Meuna. The body, on its own side, usually begins to manifest disturbances during this period, for which physical means are essential for their removal.

What the majority of people didn't assume while tending towards Meuna is that one becomes sensitive and vulnerable to outside influences. These have ceased to be direct influences on the person as an individual, but are influences that are present in many areas of life, of which one has now become clearly aware. One may become easily wounded due to the behavior of those who are close, such as family members, friends, and acquaintances. By reaching Meuna one has been changed but the surrounding has not. The mental mass which one had earlier was the main obstacle of Spiritual development, but at the same time it protected one from surrounding influence. For example, a man might have had a preconceived idea that he was a person of morals: criticisms about his morality coming from other people bounced off that rigid idea as though it was energy armor. Once he has removed such a fixed idea, which hampered his Spiritual development, he remains naked and experiences the criticism aimed at his morality by outsiders as much stronger, more unfair, and more cruel. The behavior of his surroundings has not changed, but he has become far more sensitive and similar to a child that has emerged from the sterile situation of a birth ward into a world full of bacteria, fungi, and viruses.

Basically, he starts to take more care about things that have a more far-reaching effect on the whole planet. Worries about money and the majority of life needs lose their

strength – he experiences them as needs of the body, which are the concerns of purely physical relationships. He will undertake what is necessary to upkeep the physical component of one's Being, but he will experience it to be essentially unimportant. He will put in order all his old relationships from the past with other people, from which Karma otherwise exhausts energy, and he will have clear goals for the future, but their realization will not be something that he will worry about too much. What he has achieved up until that point will seem even, flat, used up, and played out to the end. The world seems empty, out of order, and full of abnormalities. A person starts to lose patience with people who don't wish to be helped and who instead prefer tooth and nail to hang on sturdily to their misery. As such his path veers away from many. A person separates from many friends, acquaintances, and relatives who had played important roles in his life. As I earlier stated, he fires them from the life drama he is staging, which he directs and in which he has the main role. That's why this is usually a hard period in a Follower's life.

Even worse, when he wishes to remove undesirable emotional states that follow such occurrences, he will find out that the main methods of Spiritual technology, Intensives and other systems of gaining Direct Experience of Truth are not effective any more, or he will not have an ounce of will to check their value. A person finds that he is 'alone, alone, alone on the broad, broad ocean'. Loneliness, even among a great group of acquaintances becomes the dominant feeling. A person is alone with his God, no matter who he has put in that place. He is in a Spiritual and psychological cul-de-sac. He becomes prone to depression that lasts for a short time but appears often. Solitude, everywhere there is solitude, inertia, and a lack of goals to strive towards, as well as infinite boredom. Now the claim that God has created the world and all the Beings in it with their complicated relationships because of his eternal boredom isn't so strange to a person.

Not only have the methods, systems and exercises lost their effect, but also a person himself usually loses motivation for Spiritual work and development. Spiritual discipline, methods, exercises, processes, particular ways of life and dieting, powers of the occult, transformations and Spiritual evolution – all of this at one moment becomes surpassed game-play to a Follower. Considering that all is saturated with Spirituality, meditation ceases to have a higher value than cutting wood, cooking, or washing nappies. Time as such becomes the only Spiritual process in which a person participates. That is in fact the Taoist way of doing by not doing.

At first this phenomenon confuses a follower in Meuna, but its explanation is very simple. A person ceases to have motivation to continue along the path of Spiritual development, because he already is on that path and he is the path. The currents of life carry him to his destination and the thought of investing effort to reach the goal appears no different than blowing into the sails of his yacht to speed up its movement.

During this period Spiritual development truly continues, although many are not aware of the changes that are occurring. People no longer confront mind masses, because they have been removed to a great measure, and instead are confronted with their earlier decisions. This is confirmed by the observation based on the experience that the greatest use from Golden Meditation (my system of Spiritual technology in which one deals with

decisions), is had by those who have reached Meuna. During such work there is no catharsis, because there is no uncreation of large energetic charge – instead the work appears more like an intellectual analysis with a minimum of emotion. When a person attains the knowledge that he fills his whole universe, that no part exists without him (the 1st level of Golden Meditation), then all the experiences in this universe impose themselves as a consequence of self made decisions (the 2nd level of Golden Meditation).

Expanding feelings of Self, which are far beyond the borders of the old I, assumes many points of view that a person earlier experienced as belonging to someone else or was unaware of. Now he begins to face problems which an inexperienced observer would say do not concern him, because they belong to others, whether they are Beings (people and animals), which have physical bodies, or Entities, that is, concentrations of energy gifted with consciousness. By way of his own expansion he now encompasses them too, so that he now experiences their experiences as his own. Some Entities have their own reactive spirit, which were peaceful until the level of the Practitioner's own consciousness lifts. Now the reactive spirit of such Entities becomes restimulated, although they are often strongly confused in relation to who they are as well as their own goals. If it weren't the case, Entities would enter free bodies and use them as their carriers. To the fortune of Practitioners, such Entities prior to Meuna are usually of very murky consciousness and offer few troubles. Processing awakens and restimulates them into activity. Even discussion about it, or reading material, which mentions Entities, used to invoke unpleasant restimulation in some people. They appear like a sleepy army of apathetical beings, who whine and groan but don't even know who they are, or what they want. However, they are in a state to re-stimulate bodily dysfunctions in a Practitioner and tie up great amounts of attention, because he tries to reject and disown their existence as well as the phenomena they create. Although on the surface various points of view appear as though they belong to other people and beings, your self has created them so you can observe this universe from their point of views. You can play this game of make believe in which these viewpoints belong to other Beings, but once this game has become boring, it is necessary to turn the process around and take up these points of view. From these points of view you should take responsibility for the experiences you gain from them. Then you are able to duplicate them in your consciousness and remove them from existence.

The question is posed: "What changes can occur in your Being in relation to the state of Meuna after having applied the Aspectics Process for a long while?"

With the integration of many separated Aspects, the expansion of that state and becoming whole is unavoidable. Where there was once Ego comes I-ness by way of the gradual process of Integration and Spiritualization. The stable consciousness about the I, which is the essence of Meuna, spreads into new space and encompasses a greater number of viewpoints, and the duality between the manifested world and Emptiness disappears, they merge and are experienced as One. A person steps into the state of "**Aina**". This is the Algolian (from Algolic language) and Gnostic term that means All-Oneness or that all that exists is in essence One. Naturally, reaching this state is not signified by a moment, but is in fact a gradual and inescapable process. An essential condition for

surpassing Meuna is to exhaust the capacity of the identity “I am I”, to live it through to its furthermost borders, because after that those borders disappear and further development is brought down to the expansion of clear consciousness in spheres that had previously been dark.

What follows next? The exchange of short termed depression and mild euphoria and the occasional delving into yet unenlightened parts of the Being, by which it breaks off piece by piece the cold, dark cosmos.

In the exact sense, a person has met with his Self. The mortal Being with all its misery and the immortal Being with its balance which creates boredom, and now he flickers between the two. He stands on the edge of the abyss with the craziness of the stirred up world behind him, towards which he feels repulsion, and the unrestricted space of eternity before him. In the case that you, who are reading this, have conquered your fears, and outgrown the sirens call of the past which has kept you back until that point, in the case that you have learned your life lessons properly and if you have truly matured in a Spiritual sense, then it best to recognize this state in you and to accept it, because this is the truth about you at this moment.

If you fail to do this, you will return to the whirlpools of time and craziness of everyday living and will experience again old lessons, except this time with less energy. Obvious proof that a person is stepping along the same old path is the state of depression and confusion he feels. The only way to end this descent into the mud, from which he first came out long ago, is to recognize this state in himself and to stop playing in the same old puddle, no matter what it is.

When he totally accepts that he is on the edge of the abyss before the unknown and understands that he has attempted to avoid it by returning and playing old games, a calm happiness will descend upon him, which had always been close by. This state will become stronger and stronger as he understands more completely that he has outgrown the old playground. It doesn't have to alleviate the feeling of loneliness, but loneliness will probably be the last temptation at that level, because above all we have come into this world, which is overburdened with mortal Beings, because of the terrible feeling of loneliness to be able to experience our selves through other Beings. But in comparison to the previous period, this one is full of Beings who have built bridges between the mortal and the immortal, between the material and the Spiritual, and because they have traveled the path of loneliness before we have, they now wait for us on the other side as friends. When an individual recognizes that he is standing on the edge of the abyss, he will begin to feel the warm and all encumbering love of Beings who wait for him on the other side. Then he will remember that those Beings have been waiting for him there always, but that he had been deaf to their calls. He may also learn that he had always been ready for that step but had not understood this. At this level a person has been preordained to succeed and it is better if he understands this and does not repeat his old mistakes.

In case a Practitioner directs his attention inside himself, towards the center of his identity, he will experience his self to be faceless. Instead of “I am,” the feeling of “It is”

will form ever stronger in his consciousness. Emptiness, nothingness, something present without characteristics, clear awareness free of all content – all of these will form stronger in his consciousness.

The Aspectics Process will, through application, experience its own evolution. Initially, during the process, the Practitioner reaches Spiritual states as second highest goals (penultimate) on the Goal Chain and will observe them separate from Emptiness that is behind them. Then he will see them to be the same. In the next phase of applying the Chain Technique he will observe the second, third, or fourth goal on the Chain and will immediately have the highest Goal or Emptiness in his consciousness. This experience of All-Oneness moves ever closer to the beginning of the Goal Chain until finally the Practitioner sees **Aina** in everything, that is, All-Oneness. As soon as he directs his attention to one of his Aspects, he will experience it to be the same as all that exists, both manifested or unmanifested. For a time, during that process, becoming the same as Emptiness, Sunyata, Being, Tao, Divinity, clear consciousness, consciousness without objectives – call it as you will – becomes so clear that every identification with the state of “I am” ceases to be, and the person identification “I am I” is experienced from the outside, as an observer or conscious witness of the process of identification. The elements of personal life that are connected to the I remain, but they are viewed from the viewpoint outside of the I standing point. That state is unemotional - it is one of presence but that is uninvolved with the experiences of the I or the world. It is not a state where everything falls apart which characterizes mental disease, because a person is stuck in the idea of Selfness as clear consciousness. Now he identifies with clear consciousness or with the foundation from which all identities are born. Some people had such short term experiences during special Intensives, especially Intensives during which work on the Third Eye and the nape (“Faceless I,” “I before every I,” and “I which contains all I’s), and in the transformation of Meuna into Aina this state becomes more lasting. The essential difference between the state of Meuna and Aina is expressed in the shift of leaning from I towards Emptiness. From the first Direct Experience of Truth with the koan “Who am I?” a person experiences himself as I. As to the question “Who are you?” it is always unavoidable and clear that there was only ever one answer: I am I! By reaching the state of Meuna that answer becomes stable and unmovable. With the expansion of the I into other points of view and deeper through them towards Emptiness, how one experiences oneself changes and with it the answer to that question, because the restricted I as such fades. In fact, I exists as a functional ego in situations of everyday life – when one is solving current problems regarding existence. In moments of calm and meditative direction a person clearly knows that he is Emptiness. The process of observing the essence of one’s Being, which I have mentioned in the part about the application of the Aspectics Process regarding the question *Who am I*, uncovers that the practitioner now inescapably arrives at the answer “I am Emptiness,” instead of the previous answer “I am I.”

The state of Aina is a consequence of the process of Spiritualization, and it is based on observing a larger part of the manifested world as being the same as the Universal Source of all. Goal Chains become shorter. The Practitioner strives towards Emptiness as the Highest Goal, but Emptiness as though answering his efforts surges to meet him. The Process of Spiritualization ends when the basic polarity I and Not-I disappear into

Emptiness from which it once came, and the Practitioner experiences the essence of his Being to be identical with the essence of the world.

When we totally experience this Truth, it gives us immense relief. Then we directly experience that we cannot disappear, that is, cease to exist. In other words, if I cease to exist, I am I to an even greater degree. Just as the one poet lucidly realizes “There is as much of me as there isn’t!” We can return to Emptiness, meld with it through identification and cease as I, and return again to the stage of the manifested universe an infinite number of times. The experience gained through the Aspectics Process shows us this. We are an integral part of that which has been created and that which has disappeared. Whatever it is that appears to suffer or feel joy, get frightened or express heroism, whether it forms, fades, or dies, it is not your True Being. You are the deepest essence of all that exists. It is impossible for you to disappear, because in your deepest essence you are Emptiness, or the Unmanifested, the One from which everything stemmed and into which everything finally returns.

When such experiences become staid, the stage of Aina is reached – which is equal to the state of deep Satori – and the Aspectics Process itself becomes superfluous and is surpassed. It is while in this state that the Sixth Zen Patriarch wrote his verse:

The tree of knowledge is no tree at all
Neither is our spirit a closet full of mirrors.
When all that exists is Absolute Emptiness,
On what can the dust fall upon?

In the context of the theory of games, changes manifest themselves so that a person leaves fewer games which he had earlier started unfinished, and he starts fewer games that he is unable to finish. Also, he resists unpleasant experiences less often, and that means that he accepts them more often and more comprehensively, living them out and uncreating them more quickly. Such a person is attracted to games of a more elevated level. These are – if we restrict ourselves to this planet – games about saving the world, unhappy people, or nature as a whole; games directed towards making this world a more just and better place. In a psychological sense, as a consequence of exact application of the Aspectics Process to various components and manifestations of our personally, the life of the individual and his relationships with other Beings become, to a far greater degree, seeped with feelings of responsibility, care for the environment, harmonious cooperation, love that is not possessive, as well as Spiritualization.

Even so, the majority of such people direct their sight over the Cosmic Abyss towards further horizons. The games this planet offers them become boring, just as games from pre-school become uninteresting to a child that has matured for school, and so they devote themselves to games whose field spreads far into the reaches of space.

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